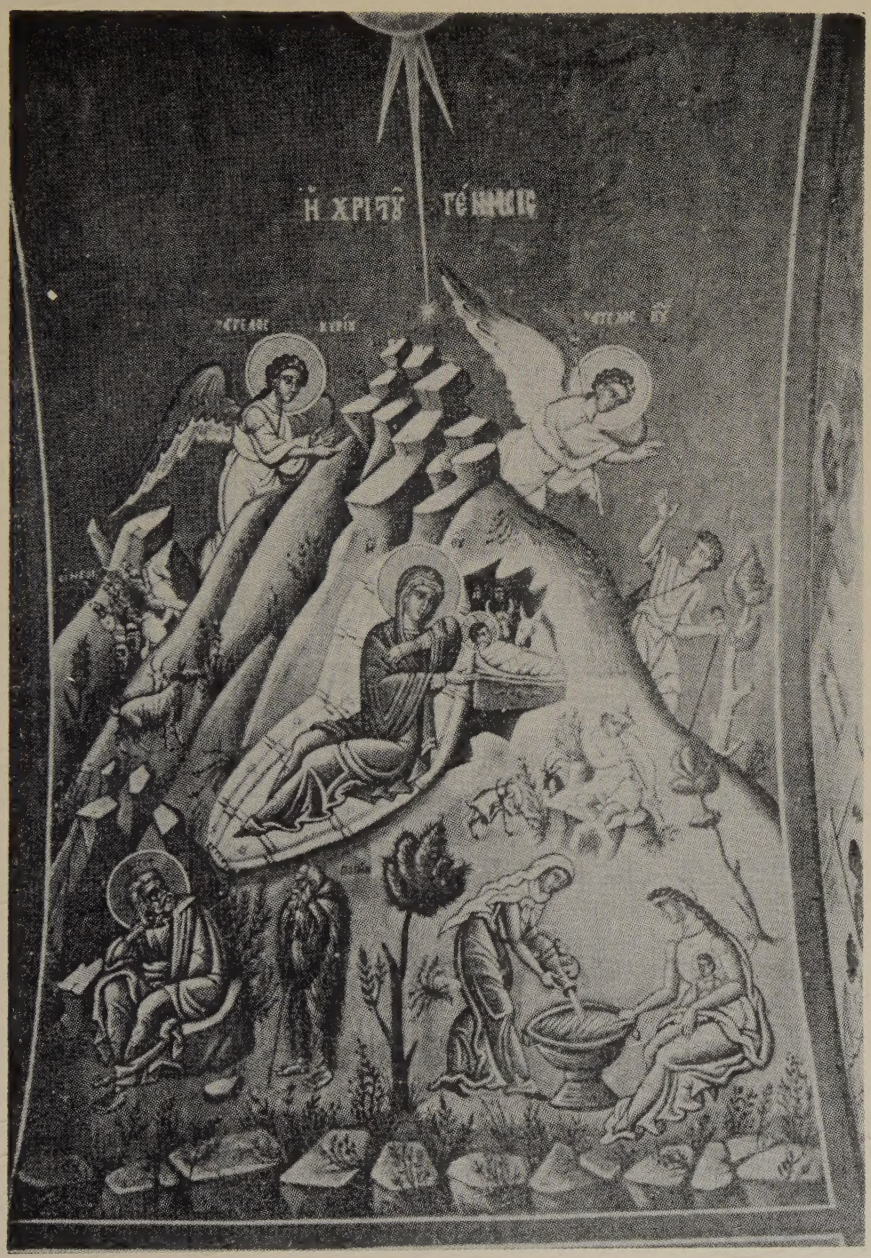
VEL
VE

The Word

VOLUME 4 DECEMBER, 1960 NUMBER 10



The Nativity of Christ

Joyous Christmas Wishes to All

PROCESSED
JUL 21 2006
GTU LIBRARY

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

The Word

VOLUME 4 DECEMBER, 1960 NUMBER 10

In this issue . . .

Articles

A Word on the Feast of the Nativity of Jesus Christ 3
by Eleutherious Vorontsov

The Power of Faith 4
by Subdeacon Michael Lirvin

The Greatest Fact of All Time 5
by V. Rev. Father Michael Baroudy

Respect for Clergy Asserted 7
by Father Elias G. Dacy

Departments

News of the Parishes 8

Archdiocesan Office 16

The Orthodox World 23

OUR COVER

The Nativity of Christ — an Icon

The Word

OFFICIAL PUBLICATION OF

THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

Published monthly except July and August by the Syrian Antiochian Orthodox Archdiocese

Editorial Office

239 85th Street, Brooklyn 9, New York

Metropolitan-Archbishop Antony Bashir, *Editor-in-Chief*

Editorial Board

Archimandrites: Ellis Khouri, Basil Kazan, Athanasius Saliba, Michael Shaheen
Fathers: P. W. S. Schneirla, Stephen Upson, James C. Meena, David Abramtsov, Ilyas Kurban, Theodore Ziton, Michael Buben, Michael E. Baroudy, John Chromiak

Direct all correspondence to the Editorial Office, 239 85th St., Brooklyn 9, N.Y.

THE WORD, published monthly, except July and August, by the Syrian Antiochian Orthodox Archdiocese at Berwick, Pennsylvania. Business Office, Robbins Ave., Berwick, Pa. Editorial Office, 239 85th St., Brooklyn 9, N.Y. Entered as second class matter at the Post Office of Berwick, Pa., April 25, 1957. *Subscription rates:* $5.00 a year in the United States and Possessions, Canada and South America. $6.50 a year in foreign countries. Single copies 75 cents.

Change of Address: Send to THE WORD, 239 85th St., Brooklyn 9, N.Y.

Postmaster: If addressee has removed or THE WORD is undeliverable for any reason, please return this issue to THE WORD, 239 85th St., Brooklyn 9, N.Y. Return Postage guaranteed.

Official Patriarchal Edict

To Be Read in the Churches and Posted In Every Church Hall In The Archdiocese

By the Grace of God
Theodosios Patriarch of Antioch
and all the East

To our most Reverend and most beloved brother in Christ, Antony, Metropolitan of New York and all North America: Brotherly greetings and peace in the name of our redeemer Jesus Christ, trusting that this will find you in good health.

We do hereby *repeat and confirm* that the trip of Metropolitan Epiphanios to Toledo and his presence there *were, and still are, uncanonical, and that the documents he circulated in America with some signatures are also in contradiction to the accepted texts of the Holy Canons.* We further declare that all the documents published in THE WORD magazine containing copies of the cables sent under our signature to your Eminence and to the official United States Agencies about his *uncanonical departure* and *illegal visit* to the United States — all these cables and statements are correct as they were published.

This we write to declare the real truth and to remove any and all doubts or confusion.

May the good Lord continue His Guidance for you and for us to continue working for His Glory and the welfare of His Holy Church. Amen.

Damascus, Syria—November 15, 1960

(Signed and Sealed)

Your brother in Christ,
Patriarch of Antioch and all the East
Theodosios

Priest Nicholas Beshara Excommunicated

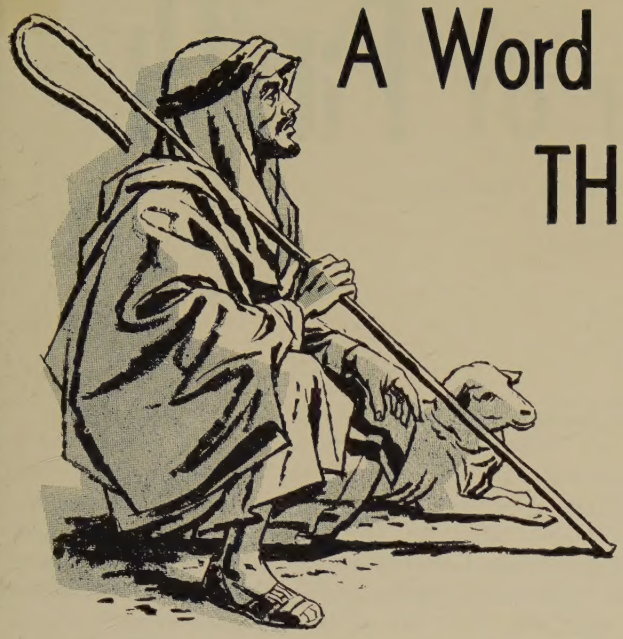
To Be Read in the Churches and Posted In Church Halls in the Archdiocese

The priest Nicholas Beshara, late of St. George's parish, South Glens Falls, N.Y., on Sunday, November 13th, 1960, rebelliously accepted into this parish a hierarch who is *irregularly visiting* in the United States of America *against the orders of* His Beatitude Theodosios VI, the Patriarch of Antioch and all the East, and received from him *against all the Holy Canons,* the rank of Archimandrite.

Although we have generously accepted his repentance following *repeated acts of disobedience in the past,* we now declare that by his own act of disobedience, Nicholas Beshara has *IPSO FACTO excommunicated himself from all communion* with our Archdiocese. Our clergy are ordered *not to have communion with him, nor to accept him in their churches or to serve with him,* and the faithful laity are instructed *not to receive any Sacraments or services from him, nor to receive him in their homes.*

Witness our hand and seal this twenty-third day of November, 1960

Metropolitan Antony Bashir
Archbishop of New York and
all North America
Syrian Antiochian Orthodox Archdiocese



A Word on THE FEAST OF THE NATIVITY of JESUS CHRIST

by ELEUTHERIOUS VORONTSOV
Late Metropolitan of Leningrad

"Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord."

(LUKE 2:10-11)

I salute you, dear brothers and sisters, with the great feast of the Birth of Christ—with this radiant, joyous, and solemn day! This day is truly a day of especial joy; it was called this, as you have heard, by the Heavenly Angel who appeared to the shepherds in the fields of Bethlehem. And it is such in actual fact. How can not that day in which the Lord Himself descended from Heaven to earth but be radiant and joyful?

Who of the Orthodox Christians can greet this day with a feeling of coldness? Who will not rejoice in his soul, hearing that "a Saviour is born today, who is Christ the Lord?" It is for this reason that one of the Church hymns sung so joyously today, says: "Let Heaven and earth rejoice today in prophecy; let Angels and men exult . . . the whole of creation danceth because of the Saviour and Lord being born in Bethlehem . . ."

But while radiantly rejoicing today, brothers and sisters, let us reverently remember at the same time that the day is one of a great Divine mystery—as the Apostle also says: "A most devout mystery—God has appeared in Flesh." This mystery is incomprehensible to our mind, it is comprehended only by faith. In very fact, how much is there here which is mysterious, inscrutable! The Unoriginate—begins. The Eternal Spirit receives a beginning and is incarnate. Almighty God humbled Himself to the semblance of a slave, for He "took the form of a servant, being born in the likeness of men" (PHIL. 2:7).

St. John Chrysostom, in his homily on the Nativity of Christ, has this to say on the subject: "Imagine to yourselves that the Son had humbled itself and descended to the earth—not burning it, and not destroying it, but warming, lighting, and enlivening it! So it is that the Eternal Sun of Righteousness—Christ the Lord—descends to the little earth, to infirm creatures who are weak and sinful, in order to enlighten, vivify, and save them!"

This is the greatest miracle of Divine Love called God to earth. Love performed this great miracle. "For God so loved the world that He gave His Only-begotten Son, that whoever believes in Him should not perish but have eternal life." (JOHN 3:16)

How shall we respond, beloved brothers and sisters, to this immeasurable Divine love? Love ought certainly to be answered with love. May such love be manifest in our devout doxologies to the new-born God-Child! May it be manifest in our prayers of compunction to Him! May it be manifest in our most reverent sacred remembrances and meditations on the great mystery of the Incarnation of God! Most of all may it be manifest in love and compassion towards our lesser brethren—to all the poor and unfortunates, to those who are forced to greet even this great day with tears, in want, in sickness and sorrow. Our Lord is so compassionate and mankind-loving that all which is done for them, he considers done for Him: "As you did it to one of the least of these my brethren, you did it to me," He says (Matt. 25:40).

Thus, in these holy days let the holy joy of the Birth of Christ delight not only our personal hearts, but also those who are in need of our mercy and our help! May we all celebrate and exult together, glorifying the immeasurable Love Divine manifested to us now and which has shone forth in the Birth of Christ. Amen.
*Rostov-on-Don, 1944**

---

* Translated by Fr. David F. Abramtsov from Mitropoplit Elevferij, *Na Bozhiej Nive*, Prague, 1951, pp. 50-51.

The Power of Faith

by SUBDEACON MICHAEL I. IRVIN

Delivered in St. Mary's Church, Brooklyn, N.Y., March 27, 1960

✠ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

What a contrast for Our Lord—to come down from the mount on which He had just received the glory and power of His Father in the Transfiguration and to return to the quarrelling and strife of this world. The disciples of Christ had tried to cast out an evil demon and they had failed. The ever-present scribes immediately took the advantage and began to argue with the disciples, discrediting them in the eyes of the crowd. Suddenly, into the midst of this typically human bickering there appeared the Christ, with His face still shining from the Transfiguration. Although the glory shining in Moses' face when he descended from Mount Sinai drove the people from him in fear, the glory shining from Christ's face drew the people to Him—"when they saw Him, they were greatly amazed, and ran up to Him and greeted Him." While Christ had been receiving the glory and power of Heaven, those disciples (and I fear we ourselves in today's world, also) entrusted with His mission had been procuring for Him only shame, distrust and unbelief, but He stopped the advance of the foes with the words, "What are you discussing with them?" The scribes and the disciples however did not find the courage to answer this query and so one of the multitude answered. He explained that his only son was possessed by a demon which often took hold of him and threw him to the ground, foaming at the mouth and grinding his teeth. The father had asked the disciples to cure the boy, but they had failed.

And then follows Christ's rebuke—"O faithless generation, how long am I to be with you? How long am I to bear with you?" St. John Chrysostom interprets these remarks as being directed to the multitude and not to only the disciples as Origen would have it. However, their lack of faith on the part of the disciples had reduced them to the level of the multitude of Israelites and so they must with them accept this condemnation. The second statement is not so much a declaration of longing to be free of this world but rather of a master who is complaining of the dullness and slowness of his students in their learning.

And then Christ asked to see the boy. As soon as the sick boy was brought into His presence, the evil spirit immediately possessed him in a convulsion. Such is always the case when the spirits of Satan are brought into the presence of the Lord of Creation, Christ Jesus. They cannot endure such purity and goodness, but immediately struggle and resist with all their might.

Christ inquires of the father how long the boy has had this affliction and the father takes the opportunity to fill in some more details of the history of the illness. He tells that the boy has been sick since childhood and that often he has almost lost his life by being thrown into water and fire because of his convulsions. He closes his account with a most significant statement: "if you can do anything, have pity on us and help us." Note that the father uses the word "us"—undoubtedly to declare how completely his life tied up with that of his child. The phrase, "if you can do anything" not only shows his recent disappointment at the hands of the disciples but also that he did not come to Jesus with complete and unwavering faith. And so, it is necessary for Christ first of all to instill in the father a faith—a faith that a miracle could occur. The questions, as presented by Our Lord, is not "if I can do anything" but rather "if you can believe." This is the hinge on which the entire miracle depends. After a short pause comes one of the most profound and moving statements of the entire New Testament—"All things are possible to him who believes." The father, overwhelmed by the new faith welling up within himself, cries out with tears, "Lord, I believe." and then, seeming to be quite aware of the abysmmal depths of unbelief which still remain, the father adds, "help my unbelief!"

Now, nothing stood in the way of the all-powerful grace and mercy of Our Lord, and when He saw a crowd rapidly forming, He, wishing to avoid any excitement or agitation, immediately rebuked the spirit within the boy, exhorting it to come out. What majesty there is in the words, "I command you" and then to ensure the completeness and finalness of the cure, Christ gives the command "never enter him again." Of course, the evil spirit must obey, but he does so most unwillingly. It seems as if he would destroy the boy since he can no longer possess him. In fact, the final fit was so powerful that everyone thought that the boy was dead, but Jesus took the boy by his hand and raised him up, whole and well and restored him to his father.

Then comes a crucial scene with the disciples when

(Continued on page 6)

The Greatest Fact of All Time

by VERY REV FATHER MICHAEL BAROUDY,

Vicksburg, Mississippi

I want to discuss in this article what I consider the most challenging truth of all times. "If God be for us who can be against us." The Christian priest today being somewhat puzzled by the complexity and the uncertainty of our time would want, naturally, to use his good offices by choosing a subject of discussing a theme which would, in some way, help his people and help him over the rough spots we at times must travel.

Life today is so constituted that a person finds himself in a tug of war every hour of the day. Life's demands are of such a nature that he is kept on tip-toe trying to figure out some solution to his difficult problems. Read your daily newspapers and you will soon discover the trend of our daily living. There are three definite ways open to a person. He will either swim with the current and follow the dictum which says, "When in Rome do as the Romans do." Or, he may give up in despair and say, "What is the use," or he may rise up to the occasion and say, "By the help of God, I am going to remain loyal to the royal in me, for I am sure that if God be for me who can be against me."

Taking this statement or this text for what it is worth, we should remember that it is not a formula which we repeat in the morning and at bedtime. Trusting God is not easy—it is never easy. It is a high calling out of darkness into light. It is a challenge to each of us to know and to believe in the certainty of God, the fidelity of God and the finality of God, three aspects of God which each of us must believe and cherish.

Taking them in their respective order, we have the certainty of God. "If God be for us," said the inspired writer. In other words, be certain, first of all, of your attitude and standing—that they tally with the Divine will so that you may be assured of the final results.

It is not easy to know the will of God in some difficult situation. Sometimes one feels doubtful whether God is interested in his affairs. We get to the point at times when we think that the more we pray, the darkness deepens. The cry of the Psalmist finds an echo in our hearts when he asked, "Has God forgotten to be gracious? Has He in anger shut up His tender mercy?"

In this connection, let us remember that delays are not denials. If no answer or response is forthcoming as speedily as we wish, it is no sign that God has abdicated. We should then try to be more insistent and increase our efforts in staying close to God. Who knows but that God might be testing our faith so that it becomes stronger by learning daily, patiently, to lean on the everlasting arms.

On the Pacific Coast, there grows a gnarled and rugged tree. With no protecting shield between it and the ocean, the tree has had to combat all its life the almost continuous westerly wind which sweeps in upon it from the sea. But the opposition of the heavy winds and rains have not stopped the growth of the tree. Instead, the tree has grown daily stronger, reaching ever upward toward the sunlight though frequently blown and buffeted by the gale.

A little Dutch boy stood with his father on a boat looking at the Statue of Liberty in New York Harbor. In confidential tones, the father explained to the little boy the exact situation. The father did not know anyone in America; he had no friends here, no job waiting for him, and there were only a few hundred dollars in his possession. The little boy was silent for a minute, and then he asked, "What are we going to do if you don't get a job?"

"My son, this is America," said the father. "It was in this country that a boy, born in a one-room cabin with a dirt floor and a single candle for light, climbed to the greatest gift within the power of the American people to confer, the presidency. In a land where such a thing could happen, there must be room for a Dutch immigrant who has faith in God and is not afraid to work. There must be a place for us."

This brings us to the second important element in the nature of the Almighty, fidelity. God is truth, faithfulness, love and fidelity. Our sincerity, proneness to wander away from Him can never change His love for us. Our wayward ways grieve Him because God cannot cooperate with us when we stray from His Divine will.

You and I become very much upset when we see flagrant wrongs, when we discover that wicked people at time are most prosperous. We grieve and with righteous indignation say, "Why will God permit such people to live, why do they seem to go from strength to strength materially, socially and politically." Our misguided wisdom ascribes injustice to God, because by comparison we see some good, religious, honest, sincere people who are not faring so well. The most devastating, doubt-provoking thing is that we see many good, kind, loving and lovable people who are taken before their times, while wicked people's lives are prolonged upon this earth. Dwelling on such ideas tends to undermine our faith. Our thoughts in this matter should be guided by the knowledge that living will be judged by quality, not by quantity, adding life to our years, not years to our lives.

So then knowing that God is faithful and will remain so despite some people's faithlessness, it is highly chal-

lenging to us to meet His faithfulness with our being faithful to Him and to others. How foolish most of our earth-bound notions are when we doubt God's faithfulness. I wonder many times a day at the marvelous grace of God, His lovingkindness and tender mercy. Were we to consider our faltering steps, our doubting habits and manners, our insulting behavior in the light of the knowledge we possess, our stubbornness and our rebellious spirits, we feel honestly constrained to say God indeed is good.

After all, it is worth much to know, that our help is in the support which God provides, the same God who had the power and the will to make heaven and earth. Translate that into action and see what it means. When I have hard, physical work to do, God releases the necessary strength through the wonderful reserve of my own body. I am amazed at my own strength at those times. When I have mental work to do which demands alertness and insight and interpretive ability, God is present to quicken my mind. When courage flags, when my energy is drained and I am overcoe by weariness, God most wonderfully restodes my soul and lifts my spirit.

When my faith in goodness begins to tarnish, and I begin to wonder whether, after all, the good man receives any support outside of himself, then in the darkening moment, God's Holy Spirit takes hold of me and prompts me to say, "Lord, I believe; help thou mine unbelief." Man's darkest moments arrive when he sidesteps God; one finds himself then on a slippery slope. But on the other hand man's brightest moments come when man feels within his soul his deep need to the Eternal Spirit. When the cry of the songwriter becomes his very own. "The Lord is my strength and my song, and is become my salvation."

Come further and let us consider another aspect, the finality of God. God is revealed to us in the Scriptures that He is not only the Author but also the Finisher of our faith, the Alpha and Omega, the Supreme Judge whose will and words are the final authority, and from whom there will be no appeal.

We are living at a time in human history characterized by confusion and indecision. We strain our ears to catch what this or that leader has to say. We seem to think that their words are final because they are in a position of authority.

Therefore, the confusion is becoming worse confounded. The reason for that is our thought-life is at fault. If the individuals, the families and the groups which compose the bulk of this great nation of ours could or would have its thinking clarified by the reassurance that God still lives and that the final word is with Him, what a difference it would make! God's voice would be heard in our inner conscience saying to us, "Be still and know that I am God, I will be exalted in the earth." It will sustain, and undergird us morally, mentally and physically when such fear-defying faith becomes central in our thinking. An iron-clad faith, fear free, that is, free from doubts, skepticism, and infidelity will be adequate for this or any other time and shall, by God's help triumph over all difficulties, then we discover that we are becoming more than conquerors through Him that loved us.

The voice of God is heard saying through the Prophets, "Have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Surely God is in His holy temple, let all the earth keep silent before Him.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. . . .

The Power of Faith

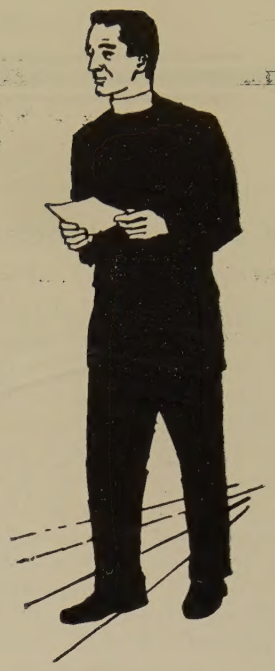
(Continued from page 4)

they enquire why it was that they were not able to cast out this demon. The Gospel of St. Matthew, in recording this same miracle, says that Christ replied, "Because of your little faith." Only to faith are all things possible and only to a faith that is exercised by prayer and is always protected by rigor and self-denial.

And this is the very reason that the Orthodox Catholic Church observes the Great Lent. It is this period of fasting and prayer that should be used to increase our faith, making it strong and sure. We have already passed the half-way mark of our Lent, and it is time that we should re-evaluate our efforts. Have they been as severe as we can endure? We should never adopt the easiest way to follow but rather always the most strict that we can bear. Only in this way can we ever hope to make any spiritual progress. Have we been observing the fast as prescribed by Our Holy Mother, the Church and have we been faithful in our daily prayers and Bible readings? If not, then let us with firm resolution determine to discipline ourselves for the last two weeks of the Great Lent, for as St. John Chrysostom says in his glorious Easter sermon, "If any have toiled from the first hour, let him receive his due reward. If any have come after the third hour, let him with gratitude join in the Feast. And he that hath arrived after the sixth hour, let him not doubt; for he too shall sustain no loss. And if any have delayed to the ninth hour, let him not hesitate, but let him come too. And he that hath arrived only at the eleventh hour, let him not be afraid by reason of his delay; for the Lord is gracious and receiveth the last even as the first." Yes, Our Lord will surely receive us all on Easter with joy and thanksgiving if we but sacrifice for Him as He sacrificed Himself for us on Calvary.

One evening a few weeks ago, the spiritual life of St. Mary's of Brooklyn was enriched by the dedication of a shrine—a shrine to a great miracle-working icon—that of Our Lady of Saidenaya. And so let us with faith, prayers and fasting implore Our Lady of Saidenaya to aid us in our fight with Satan, asking Her that we may worthily end Lent and approach the joyous festival of the Life-giving Resurrection of Our Great God and Saviour Jesus Christ, to Whom be glory and honor, now and ever and unto ages of ages. Amen.

Respect for Clergy Asserted



by FATHER ELIAS G. DACY

Our Clergy have at last come of age, regardless of their youthful aspect of today: Politically, formally, and indeed religiously! It makes us proud in many ways, more secure and respected to have seen and noted a change.

The old era has gone into oblivion; and with it many of our older Clergy. At last a fresh manhood: youthful, vigorous, amply educated, and most capable of resolve and manifestation. As witness the unfortunate incident occurring on convention floor in Houston, Texas. We sincerely feel that the dispute and the uncalled for remarks discrediting the reverend clergy and the belittling of them, was bound to incite resentments, which ensued and vehemently defended and denied by the representatives of the attending clergy and the Archdiocese's clergy in general. We congratulate these young upright priests of today, for their rightful defense, of their integrity, honour, and knowledge. The older priests had for years endured humiliation, anguish, privation, distrust, and distress without being able, or were too timid to fight back, lest they be dismissed or lose their meager earnings; or of inferiority complex entertained or assumed.

We hasten here to say, that the perpetrators who caused the rumpus in question were unmindful of the consequence of their ill remarks at the time, or possibly were speaking hastily without recognizing the new era; nor the younger clergy who make up the bulk of our present day priesthood. We, however, honestly believe that they (lay) realized their unfortunate mistake and are now repentant and thankful to note the caliber of priesthood the present day embraces, who are serving them fearlessly and capably. And we do most humbly accept their apology and their newly expressed acknowledgement of the superiority of the present day clergy, who are neither hauty nor rebellious; but who deem it essential to demand due respect, honour, and appreciation of their acknowledged worth; who will strive most earnestly to continue to please and cooperate with them, that, there shall not again be a reason for dispute or doubt, with assurance implicity given! And we say, prayerfully: May the Lord God, bless each and every one of you and inspire to greater aspiration and kindness; We love you and do expect the same of you.

How comely and glorious is my Church, 'said the Lord' as endowed with ordinances, and reformed by my Word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful C L E R G Y, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, (said the Lord, of His believers) is every B E L I E V I N G and obedient soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste and single their affections, without the least glance of spiritual repulsiveness and pollution. How precious and pleasant Christ to believing and compliant souls!

It's an honour for a man to cease from strife:
But every fool will his meddling contrive.
Counsel in the heart of man is like water deep:
But a man of understanding will draw of its collective
heap.
Most men will proclaim every one his own goodness:
But a faithful man, who can find his blessedness?
The just man walketh in his integrity;
His children are blessed by his unassumed serenity.
Who can say, I have my heart clean,
In purity excelling others, thus I have been?
Even a child by his works is known,
Whether in pureness has he grown,
And whether it be right, as shown.
Let us therefore, ponder in sober thought,
Lest in a whimsy blunder we may be caught!

Respect for clergy

News of the Parishes

St. George's, Worcester, Mass.

by (Miss) Delores F. George

Our Building Committee having been formulated some months ago, has been sincerely active in its labor concerning the future of our new church plus a recreational center. These plans are presently in the formative stage. An excellent schedule of social affairs and beneficial functions is anticipated. We commend these faithful workers on their diligent efforts toward the advantageous advancement of our church.

Our choir, under the able direction of Walter Haddad, recently elected a new slate of officers for the ensuing year. Elected are Ernest George and Michael Mitchell, co-presidents; Norma Haddad, secretary-treasurer and Thomas Haddad, sergeant-at-arms. Various social functions sponsored by them are contemplated with an L.P. recording in the offing as their contribution to the Building Fund. Our Junior Choir, also directed by Walter Haddad, has been quite active in their organization. The chantings of the choirs are enjoyed by all.

October was the month which the New England Region of S.O.Y.O. selected to observe, "Orthodox Youth Month." They sponsored many worthwhile and enjoyable activities. Rt. Rev. George Ghannam, our pastor, was asked to speak to the New England Council of S.O.Y.O. in Lawrence, Massachusetts. His talk was well worth while and enjoyed by all. The Worcester Chapter plans to hold a cocktail party on December 4, 1960. S.O.Y.O., the future backbone of our church should be indeed praised on their so noble deeds toward the dissemination of our most holy church.

The St. George's Ladies Society, invariably active, held a dinner meeting on November 1 and a Military Whist Party on the 3rd. Elections for the ensuing year will also be chosen in November. As their contribution to the Building Fund, our ladies have pledged $10,000.00 over a period of three years. We laud the ladies on their untiring and so beneficial efforts concerning the good and welfare of our church.

Our Teen Age S.O.Y.O. has been quite active with the appreciated efforts of Mrs. Josephine Ghiz. They sponsor periodic dances and parties with satisfaction experienced by all.

The Sunday School enjoyed their annual Halloween Party on October 30. Their present enrollment is 285 with 11 teachers. Each Sunday morning, our pastor Rt. Rev. George Ghannam, speaks and teaches them with respect to church study from 9:30 A.M. to 10:00 A.M. Our students benefit so much from this half hour each Sunday and look forward to it with anxiety.

St. George, Pittsburgh, Pa.

by Alice Khalil

St. George, Pittsburgh, Pa., celebrated their Sixth Anniversary, November 6, 1960 at the Jacktown Hotel in Irwin. This occasion, above many, will be long remembered in the minds of the parishioners and friends of St. George because of a distinguished and noteworthy event — the burning of a mortgage. What a glorious moment!

Shortly after the parish was committed to the spiritual guidance of Father Paul Romley, they undertook the great task of erecting an edifice of worship. To some, this seemed a far-fetched, unattainable, and untimely dream. But with the inexhaustible efforts of a virtuous priest, a striving board of trustees, a tireless building fund committee and other hard-working organizations, the unbelievable became an accomplished achievement. The mortgage burning ceremony climaxed a milestone in the history of a once hopeless and desperate church.

His Eminence, The Most Reverend Metropoiltan Antony performed the pleasant chore of burning the mortgage. Other notable guests present were the Very Reverend Nicholas Ofiesh, Dean of the Western Pennsylvania Deanery; The Very Reverend Meletios Koury; visiting clergy, and city officials.

Edward Albert acted as general chairman with Mrs. David L. Davis and Samuel T. Roy as the banquet co-chairmen. The evening's hufflee entertainment consisted of Amer Kadaj, Joe and Leo Budway, Edward Khorey and Esper Bazzy.

As you probably know, the St. George Parish of Pittsburgh will be hosting the 1961 Archdiocese Convention. This assembly will be held from August 16-20 inclusive at the Penn-Sheraton Hotel. We have many fabulous plans outlined and we certainly hope you will be able to join us for five days of worship, meetings and enjoyment.

"The Silver Jubilee" Convention City wishes you all a very Merry Christmas and a Happy New Year.

P.S.—You'll be hearing more about the conventions in future editions of *The Word*.

St. George, Washington, D.C.

Metropolitan Antony Bashir
239 85th Street
Brooklyn 9, N.Y.

Dear Metropolitan Antony:

I thought you would be interested in seeing the enclosed article which was the third leading editorial in yesterday's, Nov. 14, 1960, *Washington Post*. I am sure that you realize that except for the *New York Times* the *Washington Post* is probably the most prestigious newspaper in the country and is clearly one of the most important ones throughout the world.

Although the article is actually concerned with the forthcoming visit of the Archbishop of Canterbury with the Pope, the general tenor of the article seems to be something of a warm if indirect endorsement of your position on Christian unity. Needless to say it was a pleasant surprise to be reading the editorial page and come across reference to you. I think that this is clearly a testimonial to your prominence in the religious field in this

country and in the world — especially when the *Washington Post* considers your statements of position sufficiently important to be kept current and to be used to help explain the possible purpose of an unexplained conference between the heads of the Anglican and Roman Churches.

By the way, I have called the attention of the article to Father John and to some of the Greek people around here. I think that it is a compliment to all Orthodox people. The important point is that one of the world's outstanding newspapers considers it of great importance to keep current on your pronouncements.

Take very good care of yourself. May God bless you always and keep you safe and sound for yourself and your devoted followers.

Charme, Mark and Chris join me in sending our love.

Faithfully yours,

/s/ George
George Elias, Jr.

"Courtesy Call"

(*Washington Post*, Nov. 14, 1960)

It would be easy either to underestimate or to exaggerate the importance of the "courtesy visit" that the Most Rev. Dr. Geoffery Fisher, Archbishop of Canterbury and Primate of the Anglican Church, intends to pay next month to Pope John XXIII. The announcement at Lambeth is said to have been received at the Vatican with pleasure but not surprise. This would suggest that the notion of such a visitation had been the subject of earlier and unofficial conversations between influential Catholic and Anglican personages.

Dr. Fisher seems assured of a cordial welcome at the Vatican but the nature the conversation that may take place between the prelate and the Pontiff is wholly a matter of conjecture. It may or may not be of significance that before seeing the Pope Dr. Fisher expects to confer with Msgr. Benediktos, Orthodox Patriarch of Jerusalem, and with Msgr. Athenagoras, Ecumenical Patriarch of the Orthodox Church.

It is improbable, however, that any of these visitations has any direct relationship to the ecumenical council of the Roman Catholic hierarchy for which Pope John is preparing. The proclamation of this council, issued by the Pope at the end of last year, indicated that its principal agendum would be Christian unity, and this was at first interpreted as meaning that the Eastern Orthodox prelates would be invited to full participation. However, with a few exceptions, among them the Most Rev. Antony Bashir, Metropolitan of the Syrian Orthodox Church of North America ,who warmly welcomed the council, the response of the Orthodox prelates has been cool and noncommittal. It is unlikely that many of them will attend, even as "observers."

The possibility of some rapprochement between Rome and the high-church wing of the Anglican Church became a subject of widespread discussion after the "tractarian" movement of the 1840s; but hopes in this direction were crushed for a time by the encyclical of Pope Leo XIII denying the validity of the Anglican orders. In 1924-25 a series of unofficial "conversations" between Roman Catholic and High Church representatives were held at Malines, Belgium, under the patronage of the late Cardinal Mercier, but the brief hopes thus raised of continuing "conversations" were in turn apparently crushed by an encyclical of Pope Pius XI called *Mortalium animos*.

Thus the real significance of the coming meeting of Archbishop and Pontiff is that it seems to represent an end to the historical rancors engendered by the religious turmoils of the sixteenth and seventeenth centuries. If it cannot be said that Catholics and Protestants have drawn much nearer in matters of doctrinal and ecclesiastical unity, they have certainly drawn closer in understanding — despite some recent evidences to the contrary here in the United States.

Archimandrite Antony Woolf Reports From Sydney, Australia

In your last letter, you asked me to give a report on my trip of last year, which could be published in "The Word." Hence, I shall give you the highlights in this letter.

Leaving here on June 21st, 1959, after a marvelous send-off, at which well over 100 people were present at our International Airport, I flew to Auckland, where I was the guest of Mr. Annis Corban for two days. In a 1939 Dodge, we toured the North Island doing over 500 miles in ten hours, seeing the Maori villages, the hot springs and the harnessing of the underground hot water springs which are creating the electrical power for hundreds of miles in New Zealand. It was a trip and a half, because it was raining most of the time, the windshield wipers did not work, I got soaked through, but Mr. Corban said to wrap newspapers round my legs so I would not get cold. Of course, he did not worry because he had his "pinkies" on. I had no idea what they were, but he explained to me that they were long pink woolen underwear which went out with the Ark in the States.

After another day spent in Auckland, I flew Pan-American, to Fiji changing plans for Honolulu where I had the novel experience of having my luggage passed by Customs for the first time on American soil in two years.

San Francisco was my next port of call, where I gave a lecture on Australia and New Zealand to a group of Father Karim's parishioners.

In Los Angeles, I lectured both at St. Nicholas' Church and also at St. Innocents' Church in the Valley. As usual, the entertainment by our people was superb, so much so, that I had a reoccurence of asthma and hay fever and it was only through the good offices of Dr. John Abdun-Nur that I was able to take the plane to get to Detroit in time for the last day of the Convention.

You, of course, know of my activities tin Detroit and after you left on Tuesday night, I lectured to over 350 people in the parish hall of St. George's church.

Before I left Australia, everyone had written "please bring me back a kangaroo." Since that was an impossibility, I had purchased £1 worth of half penny pieces, 480 in all, each one having a kangaroo on one side. When I arrived in Auckland, Mr. Corban said I could not take back just a kangaroo from Australia, I must take the New Zealand lucky charm "Tiki." Hence he gave me £1 worth of New Zealand half penny pieces, in all 480. In weight, the Australian and the New Zealand coins, came to 12 lbs. How was I to carry them? The brilliant idea came to me and a bag was made for each, so in each pocket of my raincoat, I had 6 lbs of coins. Needless to say, these were not weighed in with my luggage.

After leaving Detroit, I went home and spent 12 days with my mother and then on to New York to say Mass in the Cathedral with Father Dallack and to see two Broadway shows.

On Friday, before I left New York on Sunday, the Boeing 707 Pan-American airplane had lost two wheels. Some of my friends were worried about me taking it on Sunday, but I had no fear, so off I went to Brussels to visit friends there.

Zurich was my next port of call, where I was the guest of the Swiss Airlines for two days. Although it rained a great deal of the time, I had a terrific time. Through the offices of the Yugoslav Consul-General here in Sydney, I had been invited to visit Belgrade, Yugoslavia. Hence I flew to Zurich to be welcomed at the airport by a Deacon from the Patriarchate. It was Wednesday, and of course, a strict fast day at the Patriarchate, so they apologized profusely for being only able to give me vegetables for my dinner.

Next morning, directly after Mass, I was received by His Beatitude Germanos, the Serbian Patriarch. He is a most charming gentleman, well educated in six languages. One of the first

things he said to me was that my American money was no good in Yugoslavia, so he gave me Yugoslav currency to pay whatever expenses I might incur.

I ate in the Patriarchate with His Beatitude, five Archbishops and one Bishop. Thursday being the Name Day and also the first day that the newly elected Archbishop of Montenegro said Mass, we had a Feast Day at noon. His Beatitude's family has property, hence we had some wine from the property which had been adjudged the best wine for that part of the world. During all of my stay there, I was assigned a Deacon who spoke perfect German and hence we got along very well, going to the various churches, monasteries and convents. The Tito government has taken over the bast properties of the Church, but has left intact the various churches and monastic institutions. The only remains left of the Germans holding Yugoslavia during the last war, was a number of the very old oil paintings had been slashed through with bayonets. In the cathedral itself, it was interesting to see the thrones of King Peter since, as far as the people of Yugoslavia are concerned, they are still the titular rulers. Also, it was interesting to see the mumified remains of two early saints of Yugoslavia in the Cathedral.

The one disturbing feature was when I came to leave Yugoslavia at the airport, I did not have the required yellow card which was supposed to have been given me when I arrived. Much ado, until an interpreter came along and said, "He is from the Patriarchate" wherewith the gentleman said to me in German, "It is all right, do not worry." Up until this time, I had visions of me, as an American citizen, being held in Yugoslavia.

My next port of call was Athens, where I was the guest of a rather influential shipowner who gave me his Cabana on the Aegean Sea and sent me on a trip on one of his boats, which touches at five of the islands in the Aegean Sea. For those who have seen movie "The Boy and the Dolphin," the ship was the "Mermaid," the same ship that took Alan Ladd and Sophia Loren round the islands as they made the movie. It was truly a magnificent trip, touching five of the islands in the Aegean Sea, and it was indeed a return to the last century to realize that this ship was the only means of communication between these islands. There were priests going from one island to another where small churches, about as big as a small two-storey home, were built. On one island was the Naval College. The captain of the ship spoke only Greek, so I was assigned by the owner of the shipping company a 16 year old midshipman who spoke six languages perfectly.

That night, it was my good fortune to be the guest of the American Greek Society on the same ship to go to the Island of Salamis to hear a lecture given by a retired Greek admiral on the "Battle of Salamia."

From Athens, I flew directly to Beirut, Lebanon, from whence I went to Douma to be the guest of the Bashir family. Then on to the Cedars, a truly magnificent bit of country and taking one back to the time when the cedars were felled to build King Solomon's temple. Returning to Douma, we stopped to see the tomb and home of Khalil Gibran.

Returning to Beirut, I was the guest of Rajah Mocadie at his hotel called "The Colony." It was my good fortune to be in Beirut at the time of the Syrian-Lebanese-American Convention. At the opening meeting, I met Edward Ghorra. He was just leaving for Moscow to become the Ambassador from Lebanon to Russia. Also, I saw many friends from the various parishes which I had served in America.

One day, I was the guest of His Eminence Metron Elia Karam, who at his palace in El Hadath, conferred upon me the Order of St. Mark of Alexandria. It is interesting to realize that the only other person holding this decoration in Australia is the oCnsul-General for Lebanon to Australia, Dr. Karim Azkoul.

Metron Karam was more than gracious to me, entertaining me at luncheon; driving me in his car to see Metron Saleeby, who was ill. We also paid our respects to the Maronite Patriarch, His Beatitude Paul Maoushie. We then drove to Hamodoon where he gave me a most gorgeous set of vestments which had been blessed on the altar of the Church of the Holy Sepulchre, Jerusalem. Very luckly, they fitted me perfectly. You should have been with me driving back to Beirut with the Bishop's staff, floating, and his "Awass" (guard). I really thought I was something!

Sunday, it was my good fortune to be able to take a cab and go to Syria to the Patriarchate, although His Beatitude was in Russia at the time. However, I saw Archbishop Alexander and then went to Said Naya where Mother Maria Malouf received me most graciously. One cannot put into words the thrill and exultation which one receives as one gazes at the Ikon of the Theotokos, reputedly painted by St. Luke.

Back to Beirut that night and then Monday at the reception of General Chehab at his summer palance at Beite Din. Late that night, I left for Karachi to visit friends—from there to Calcutta. In Calcutta, I took the opportunity to go to Benares, the center of Moslem learning and faith. It was most intriguing, especially the Temple of the Monkeys. Back in Calcutta, I went round the various shrines and watched the animal sacrifices. Needless to say, one realizes why Christianity is so far superior.

Leaving Calcutta, I went to Bangkok where I took part in a truly wonderful Ecumenical Service. A Korean Presbyterian minister conducted it. A Church of Christ Missionary from Texas was the interpreter and I did the preaching.

Next port of call was Hong Kong where I took advantage of the inexpensive prices to have some suits made. Hong Kong is terrifically interesting. I was the guest of a perfectly wonderful Irish chap and his Chinese wife at a real Chinese dinner. You should have seen me eating with chopsticks, especially shark fin soup.

Manilla came next, where I was the guest of Pan American Airways for the overnight stop, which is just as well, because Manilla is terrifically expensive. From Manilla I flew back to the Land of the Southern Cross. Thus ended my trip round the world in 47 days.

Obediently your son in Christ,

FATHER ANTONY

St. Luke's, Santa Ana, Cal.

by DIANA MALOUF

"Merry Christmas!" from the new parish of Saint Luke, serving American Orthodox of mixed ancestry in the Orange County, Harbor area under the auspices of the Syrian Antiochian Archdiocese.

Our joyous and noteworthy feast day of Saint Luke was celebrated by us for the first time October 16 by Divine Liturgy and a fine roast beef dinner afterwards. This dinner rallied support for our fast-moving parish and was attended by some new families to whom is extended a warm welcome. The holy feast day of our patron, physician and iconographer is planned to be the largest event each year.

We are most happy to congratulate our wonderful priest, Father John Pirozzi, and his lovely wife, Chris, on the occasion of their first-born, Stephen Mark, September 19. God grant them all many, many years.

Our busy priest and his family are now in the process of settling in their new home in Garden Grove. He has been making visits to Orthodox families in the area.

The fine, hardworking women of the Ladies Society have lent tremendous help, both financially and spiritually, to the raising of this church to the glory of God by sponsoring a luncheon each month, making altar boy robes and providing Sunday school teachers. They are also planning a rummage sale for early December. Just recently they contributed a generous $250 of their hard earned funds to the Parish Council.

The parish treasury is growing through the magnanimous con-

tributions of our dedicated churchmen and churchwomen.

A very sincere congratulations to the beloved Father James Meena who was elevated to the rank of Archpriest by His Eminence, Metropolitan Archbishop Antony Bashir. Several of our parishioners attended his elevation at Saint Nicholas in Los Angeles and the dinner given in his honor October 22. Father James has done much to promote the formation of Saint Luke and has been a constant guide in our efforts.

Very Rev. Father Alexander Schmemann Receives Air Force Testimonial

MITCHELL AIR FORCE BASE, N.Y., Nov. 10 — The Very Reverend Father Alexander Schmemann, Dean of St. Vladimir's Orthodox Theological Seminary, 537 West 121st Street, N.Y., was recently honored with a presentation of a United States Air Force Testimonial of Service.

The presentation was made by Chaplain Colonel Eugene Graebner, Command Chaplain of the Continental Air Command, in behalf of the Chief of Air Force Chaplains, Major General Terrence P. Finnegan. Presentation ceremonies were held at the residence of the Primate of the Russian Orthodox Greek Catholic Church of America, His Eminence, Archbishop Leonty.

V. Rev. Fr. Alexander Schmemann receiving Air Force Testimonial of Service. (See text.)

Present for the ceremony were the Council of Bishops of the Russian Orthodox Greek Catholic Church of America. The Reverend Alvin N. Smirensky, a U.S. Navy reserve chaplain with the English Chapel of the Russian Orthodox Cathedral of New York City, served as interpreter. Also present were the students and faculty of St. Vladimir's Theological Seminary, the Reverend Father Daniel Hubiak of Long Island, and other Russian Orthodox clergy of the greater New York area.

The Testimonial of Service cited Father Schmemann for performing "Outstanding service as Master of Retreats sponsored by the United States Air Force in June and July of 1959 for members of Russian Orthodox Church assigned to Military Installations in Germany."

St. George, Boston, Mass.

The Halloween Costume Party was one of the two big events that climaxed SOYO month. The Halloween Masquerade held at the beautiful St. John of Damascus Church Hall brought in SOYO members and friends from all our Chapters in New England. Under the able co-chairmanship of Lillian Taksery of St. John and Gloria Deeb of St. George, the hall was turned into a typical setting for a Halloween party. Having everyone dressed other cities on this Continent, held this clergyman in high es- in costume made this affair a rather unique one. A grand march was had so that the judges could select the prize winners on costume, identity, and original idea. Refreshments were served and such a good time was had by all present that a request was made by those in attendance that we made this Halloween Costume Party an annual event.

The second big event was the Choir Concert presented by St. George Choir under the able leadership of Mrs. Louise Apostle. This concert will never be forgotten by all those that attended. Church music, classical and modern pieces were rendered by individuals in the choir and the entire group.

One of the most enjoyable and inspiring programs presented during SOYO month was the talk given by our own up and coming Andrew Deraney on "The Purpose of Religious Organizations." Usually, our speaking programs are given to us by the clergy or men and women well versed and qualified to speak on the Church. However, the committee felt that we ought to hear an expression of thought from amongst our youth, and this was very ably done by Andrew Deraney, a dedicated, devoted young Orthodox who has served as President of the Orthodox Club at the Massachusetts Institute of Technology, and a hard worker in our SOYO and Church. The text of Andrew's speech has been sent to *The Word* for publication.

The Adult Fellowship of St. George desiring to teach our Sunday School the purpose of celebrating name days, undertook the preparation for the celebration of the Feast Day of the Archangels Michael, Gabriel and Raphael. Since our Sunday School superintendent carries the name Michael, we decided to assume the role of his family in planning this celebration. Subdeacon Michael Abraham hails from Glens Falls, N.Y.

Our Ladies Society held their annual mammouth Penny Sale on Saturday evening, November 12th.

Since I am visiting with you in December and we are approaching the Christmas holiday, I would like to take this opportunity to wish all our readers a Very Merry Christmas and pray that the birth of our Saviour will reborn in us a stronger will and desire to serve our church and help propogate our faith in this country.

See you in 1961 the Lord willing.

HELEN RIHBANY

Public Relations Director
St. George Church, Boston

Portrait Of A Clergyman

by REV. FR. THEODORE E. ZITON, *Pastor*
St. Nicholas Syrian Orthodox Church, Montreal, Canada

One of the first things to be said about the Very Rev. Economos Michael Zarbatany is that he was delightfully human and yet so deeply spiritual. No doubt it was his simple faith in God that allowed him to remain so humble, patient and every ready to extend a helping hand to his spiritual children.

Making himself a friend to all he came in contact with by his magnetic personality, Father Michael Zarbatany consoled, encouraged and advised whenever and wherever he could. He knew, by his ingenious fashion, how to take advantage of every occasion to instill into people the devotion and respect for God and "His Holy House" on this earth. Through his prayers and deeds and works many burdens befalling his followers were lightened. Spiritual favors as well as temporal ones were showered from Heaven, and the outcome of it all was that he acquired an extraordinary reputation for his humbleness and piety. Many people even to this day, as in the past, spoke of him as the bearded St. Nicholas . . . "in the flesh". . . for his ever present image of meekness and self-control.

His Brothers in Christ, here in Montreal, as well as those in

The late V. Rev. Economos Michael Zarbatany

teem. His confidence in his decisions greatly edified them and his tact and quiet diplomacy in the face of certain obstacles, with which he was sometimes faced, earned for him a deep respect amongst his followers.

This above all else must be written when extolling the merits of this Ambassador of Christ. Father Michael Zarbatany was there when work or planning was to be made in the erection of both the old and the new St. Nicholas Syrian Orthodox churches in the city of Montreal. In his forty-three years of service to his God and to the spiritual children he was entrusted with, both churches revealed his deep respect and love for the God he adored so greatly. Though he was small in stature he shared the conviction that human ability means very little to an Omnipotent God Who has chosen the "small" things of the world to put to shame the strong. He was the artisan of not only building structures and souls for God, but also of founding a place for our ritual, worship and faith to stand on in this great Dominion of Canada.

It is impossible for human beings to pronounce with certainty on the ways of Almighty God .God's ways are not man's ways. But looking back through the years, we can at least try to surmise the reason God had for bringing the late Thrice Blessed Economos Michael Zarbatany to the city of Montreal to later become the Pastor of one Church for forty years, and that was because in His own ways He appoints the right man to be the friend of the masses, for the good of man, for the good of religion and for the good of devotion to God. If ever a priest was called to walk the way of Calvary, it was he. He loved his Church and labored for it tirelessly, both in establishing our faith and defending it when called upon to do so when two factions were fighting to dominate control — the Russians and the Antiorchians. Father Zarbatany always cherished great love for the Patriarchate of Antioch and longed to spread devotion to it.

On the 23rd of October, 1960, Father Michael Zarbatany bid adieu to this world. How strange when one notes the day, Sunday, and in the early hours of the morning at that. The day that the Almighty decided for his farewell to this world and the entrance to the next, was it not that day that He Himself glorified? The day of glory and the day which the Lord had made. . .

On the 28th of October, 1960 amidst tears from weeping eyes he was laid to rest. A paradox at that when one notes the situation. Laid to rest on the day when Christ was taken down from the Cross and His Body was incarcerated in the tomb. His life, that of the late Economos Michael Zarbartany, was the way of Christ and the way of the Cross, and like that of his Saviour he was put to rest in the ground on a day when the Sun grew dark at noon and the skies proclaimed the sadness. . .

IN MEMORIAM

Your Eminence, I stand amongst many this evening in expressing my sympathies to you for having lost one of your spiritual sons. Even though he was senior to you in life, by years, yet, you have lost to this world a star from your crown, a spiritual son, an apostle — worthy of the honor of the Holy Priesthood — and heaven has gained another star in its firmament and another soul worthy to enter the eternal mansions.

I express my sympathies to the family — especially the children of the departed. You should hold your head high in tribute that you bear the name of this distinguished clergyman. His life, his works, his deeds, his teachings, and his over all ability are an enternal sermon for you and us of this Church. Words are not fitting enough to extol him — where a life portrayed an everlasting message. . .

I express my sympathies to you Khoreya in the great loss of your husband. Oftimes he would teach me and say to me that Solomon was truly wise when he said. . . "A worthy and a just woman who can find. Her husband takes pride in her and her children rise and call her blessed. . ." I heard him many a time praise you for carrying greater than that which you were called upon to do. He held his head high in the fact that his house was well established and well founded in your presence with him, yourself being his competent better half.

I recall on Father's fortieth anniversary in testimony to his life's work in this Church — I compared the dearly departed to a lamp lighter of old. I connected this physical act of turning on the light for people to see their way around in the house as in the city with this Jewel of Orthodoxy, who by his acts, thoughts, deeds and life's work, turned on the lights for other people's hearts and lives. And, also, who turned on the light for our Church to see its way in this great Dominion of Canada in which we now live. We share, as well as does our Church, the glory and the prestige which it justly deserves from his tireless efforts for God.

Many had the extreme pleasure and privilege as I myself to count Father Michael Zarbatany as a Brother in Christ, a friend and an advisor, and to all of us who knew him he needs no memorial other than the remembrance which he will always carry in our hearts, but it would be good to have a reminder for those who were perhaps not so privileged as myself and others to have known him personally.

May these words — delivered from the depth of my heart and the praise of others tonight — be a lamp to your lives, members of the family, in helping to ease your burden in this sorrowful occasion which you encounter. And may it, too, be solace to your hearts to know that we commend our Spiritual Brother to God through our prayers each and everytime we say Holy Services in this Church which he founded and built. May God rest his soul in peace.

This eulogy was one of many delivered on the last night of prayers for the late thrice blessed Economos Michael Zarbatany. The preceding nights saw literally thousands of people pay devotion to this Apostle of Canada. Approximately four to five thousand people passed the bier of this clergyman humbly yet dignifiably placed before the Holy Doors of the Iconostasis. And the preceding nights also saw clergymen of the various Eastern Orthodox Church lead their choirs in prayers for the repose of the soul of this cleric. Prayers in Russian, Slavonic, Romanian, Ukrainian, Greek, French, English and Arabic ascended to the Throne of God in such a manner of piety that held parishioners, admirers and mourners spellbound. . . Prayers which were to conclude with the Divine Liturgy and the Burial Service of the Dead in the Holy Eastern Orthodox Church officiated by His Eminence, Metropolitan Archbishop Antony Bashir of New York and all North America.

A voluminous amount of telegrams was received by the family expressing sorrow at the passing of this distinguished cleric. Aside from those received from clergymen and their Church, close friends, admirers and relatives, telegrams were received from civic dignitaries and civil authorities. A telegram was received from Queen Elizabeth II through Her representative, George Vanier, the Governor General of Canada expressing the sympathis of the Crown in the passing of this beloved clergyman. The Prime Minister of Canada, the Premier of the Province of Quebec, the Mayor of the city of Montreal, all sent their condolence messages to the family and the Church of St. Nicholas in the passing of the late Economos Michael Zarbatany.

Thus concluded the earthly life of one who was a guide to faith, a guide to love, a guide to patience and a guide to God.

Only does a man really die when he dies in our hearts and in our memories . . . may his memory be eternal. . .

* * * * *

Following is an announcement of the death of Father Michael Zarbatany released for publication in newspapers throughout the world.

MONTREAL, Can. (Oct. 23, 1960) — Suddenly at his residence in Montreal on Oct. 23, 1960, the Very Rev. Economos Michael Zarbatany, Pastor Emeritus of St. Nicholas Syrian Orthodox Church of Canada, passed away. He was born in Damascus, Syria, on Nov. 18, 1884, where he completed his education before coming to Canada in 1906. He founded the only Arabic newspaper in Canada known as the Ash-Shehab (the Brilliant Star). He was ordained to the Holy Order of Priesthood on Nov. 17, 1917, by the late Most Rev. Metropolitan Archbishop Germanos Shehady. He was certified Justice of the Peace for the District of Montreal on Sept. 22, 1920, and on Dec. 15, 1925, he was elevated to Economos by the late Archbishop Victor Abouassaly on authority from the late Patriarch Gregorious IV of Antioch. On Aug. 24, 1956, during the Annual Syrian Antiochian Orthodox Archdiocese Convention for North America he was awarded the order of Great Commander of the Holy Antiochian Order of St. Peter and St. Paul, in recognition of his tireless service and devotion to the Church and to the community at large. On Dec. 15, 1957, he was given a grand Testimonial Banquet by a grateful parish, at which time he was pronounced Pastor Emeritus, thereby terminating forty full years of active pastoral service to his beloved Church.

Having worked closely for forty years with the immigration department and other services of the Federal and Provincial Government, as well as with the medical and legal professions, he became well known and highly respected throughout Canada and the United States.

He is survived by his wife, Mary; eight sons, Anver, Emile, Shaffeck, Fred, Victor, Ned, Eddie, Paul; four daughters, Mrs. George Tannis, Mrs. Joseph Condon, Mrs. George Hamsey, Mrs. Henry Arie; and seventeen grandchildren.

Funeral services will be held on Friday, Oct. 28, commencing at 11:00 a.m. at the St. Nicholas Syrian Orthodox Church, 40 De Castelnau St., East, Montreal. His Eminence Metropolitan Antony Bashir will officiate.

— The Board of Trustees
St. Nicholas Syrian Orthodox Church

The Apostle Of Canada

When our blessed Saviour preached His famous Sermon on the Mount and told His disciples, "You are the light of the world," He later proclaimed that "Whoever obeys and teaches men so will be called great in the Kingdom of Heaven."

The Montreal community has tonight met at this solemn hour to pay a tribute of love to a distinguished man of God, who was great in life, great at death and who will be great in Heaven. In the person of the Very Rev. Economos Michael Zarbatany, an extraordinary personality has gone from our midst; indeed a notable minister of the Gospel has laid down the burdens of the flesh to seek the eternity of the Creator.

It is difficult to measure this man's life by ordinary standards or to appraise his character and review his many services that extend for a period of over a half century in this country, during which he served God and man, the Church and society, well and most faithfully to his very last breath.

A unique person with many talents and capable of so many kinds of leadership, he reminds us in so many ways of the great prophets and the disciples of our Lord Jesus.

Like Abraham he was faithful to his mission until his very last day on this earth.

Like Moses he led his people when in difficulty or distress to the right path.

Like Joshua he loved his country or origin (Syria), his adopted country of Canada and all his people.

Like Job he was patient even under the most severe trials and temptations.

Like John he fully believed Jesus to be the Son of God.

Like Paul he served the Church with pen and by word, preaching everywhere in this vast Dominion of Canada.

Like Peter he loved Christ, the Church of Christ and the flock of Christ.

Like Jesus, our Divine Saviour, "he went about doing good" to all people regardless of their religion, race or beliefs.

He was great in rank and position, but greater in humility and meekness.

He was great in learning and knowledge, but greater in experience and wisdom.

He was great in his efforts and activities, but greater in his devotion and sincerity.

Indeed a blessed and devout man of God, who enriched our lives. May he rest peacefully in the Mansions of Heaven and remember us at the Throne of God.

As an eternal tribute to this great Apostle of Canada, and as a testimony of our love and appreciation and admiration, my St. George Parish will present to the St. Nicholas Syrian Orthodox Church of Montreal, a golden icon of the blessed Saviour Jesus Christ, to remain there forever in his memory.

In the death of Father Michael Zarbatany, the Canadian Deanery of the Syrian Orthodox Archdiocese lost an outstanding member, who was the first Apostle of Canada—who laid the foundations upon which others will carry on. Memory eternal.

— Archimandrite Michael Shaheen
Dean of Canada and Pastor of St. George Orthodox Church of Montreal

St. George, Indianapolis, Ind.

by Alice Mesalem

It can truly be said that "Our Cup Runneth Over" as our many friends poured into the city to help the St. George Progressive Club celebrate their 25th Silver Anniversary! The weather was fine, the friends were many, and it was our honor to have Metropolitan Antony crown this glorious weekend with his presence.

A gala Hafla was held both Saturday and Sunday nights, Sept. 24th and 25th, with Hanaan out doing herself with her graciousness. The hall was gaily decorated with an Arabic setting, and the place rang with song, music and dancing!

Our small church fairly bursted at the seams as everyone attended the Pontifical Divine Liturgy. A Syrian dinner, followed by a small program, was held at the clubhouse following the services. The theme of our Silver Anniversary has been a short resume of the years behind us, but a much anticipated 25 years ahead of us, for the Board of Trustees has promised that grounds for the new Church Program will be broken in the early part of 1961. It is with great pride that the Progessives will be a part of this.

Many, many thanks to our good friends and neighbors in Terre Haute, Louisville and Ft. Wayne, who attended in great numbers. A special thanks for those that came from greater distances — Pittsburgh, Canton, Toledo, Akron, Lansing, Flint, Grand Rapids, Spring Valley, Peoria.

We had the pleasure of having Metropolitan Antony as honored guest for "La-ham-mish-wee" on the new parish grounds, the Monday following the Hafla. It was a relaxing afternoon and among the guests were Father Kazan of Louisville, Father Samaris of the Greek church, Father Joseph and wife, Hanaan, and Mrs. Amelia Chehardy of New Orleans.

So with one big weekend behind us, all hands are busy in preparation of food for our Famous Syrian Smorgasbord which will be held Sunday, October the 30th. This is held open for the public and last year over 600 people were served.

This weekend being a two day holiday for the children, Father Joseph, with the help of the Sunday school teachers, will hold a one day retreat. This will be held on the new parish grounds, weather permitting. The children are looking forward to their first retreat.

The architects have come through with the first drafts of the new church buildings. Although the parishioners have not seen them yet, there has been a lot of excitement concerning them! Those that have seen the plans, say they are wonderful, but need a little "pruning" to our size.

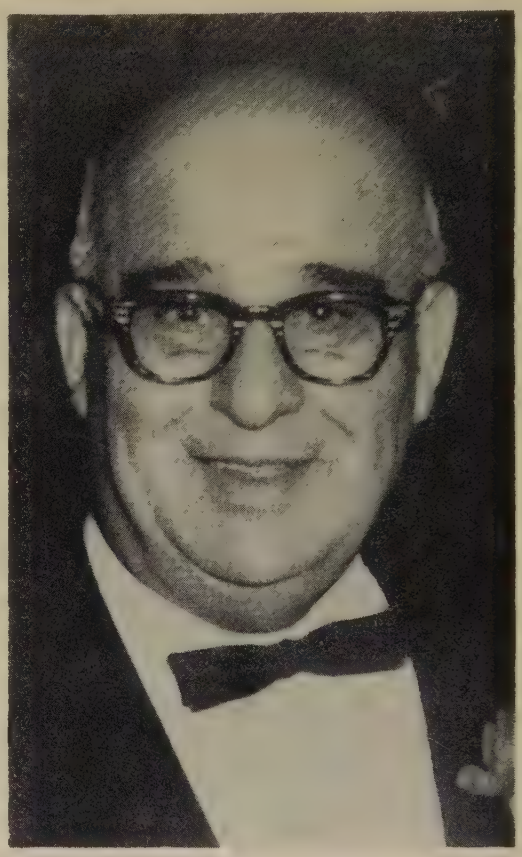
St. George, Cleveland, O.

HELLO NOT GOODBYE TO A FRIEND — FRED A. GEORGE

by Sam Salem

CLEVELAND, Ohio — They came to say "goodbye" to a friend, Fred A. George, but they left saying "hello" instead.

They came by the hundreds from all parts and all walks of life — filing silently by, pausing to pray, speaking soft words to the widow, Elizabeth; the daughters, Theodora, Deloras, and Beverly; and the sisters, Mrs. Helen Aboid, Mrs. Alice George, and Miss Hazel George.



The late Fred A. George

They came from the St. George Orthodox Church, which "Uncle Fred" (as he was affectionately known by this writer) helped found and served faithfully for half a century. He was a trustee and past president.

They came from the Maronite, Melkite, Protestant, Moslem, and Druze communities, which considered the harmony-minded Uncle Fred as one of their own, a brother.

They came from the Greater Cleveland Eastern Orthodox Welfare Council, which Uncle Fred also helped establish and served as trustee; from the SOYO, which he sponsored; from the ALSAC, which he espoused.

They came from the Aramoon Society, natives of the Lebanese village where Uncle Fred was born 62 years ago; from the contractors associations, his business colleagues; from the YMCA and Masonic Lodges; and from many other groups which had known the steady, warm, and comforting friendship of Uncle Fred.

They came to honor him. Ironically, the St. George trustees presented Uncle Fred's widow with an award which they had planned as a surprise at Thanksgiving time. It had to be a surprise, because Uncle Fred was one of those rare men who preferred to stand where the spotlight never shines.

And they came to praise him: beautiful thoughts expressed by The Most Rev. Metropolitan Antony Bashir, who officiated at the funeral services; by the Rev. Fathers Phillip Saliba, Cleveland, and Thomas Ruffin, Detroit, who assisted; and by a score of well wishers.

It was here — during the eulogies — that their "goodbyes" were transformed into "hello's."

All the speakers dwelled on one central theme: the rare type of friend Uncle Fred was — a genuine humanitarian who was not satisfied merely with walking humbly in God's way but went a step farther. He accomplished by the truly noble deed of translating Christ's philosophy into his everyday contacts.

If Uncle Fred's strong shoulders were somewhat stooped, it was because they carried so many worries and troubles of his fellow man. As Fr. Saliba aptly observed: "Uncle Fred grieved for the unhappy man in Africa, and he rejoiced for the happy man in Asia. It mattered not that he didn't know them."

Thus, they realized that Uncle Fred's type of friendship is not lost when, as Metropolitan Antony explained, "the caged, frustrated soul is released from the body to enjoy eternal freedom."

They knew, rather, that they were welcoming a new form of friendship — an even stronger one that would serve as a constant source of comfort, guidance, and inspiration.

And they knew, too, that heaven itself — the friendliest of places — would somehow be even friendlier now because of Uncle Fred. . .

St. George, Canton, O.

by Helen Shaheen

The Sunday School's Thanksgiving project, a penny drive for orphans in Syria, is in full swing and is headed by Mrs. Mary Albert. At the children's Halloween party, eighty ghosts, goblins and costumed characters made their appearance, played games, and were served refreshments furnished by the Parent-Teachers Organization. Six prizes were given. The party, under the supervision of Mrs. John Johns, was pronounced one of the most orderly parties ever held. One tiny "quarterback" gazed about with a searching expectancy, and not finding him anywhere, was heard to ask his mother, "Where is Aboona?". Meanwhile, Father Samne was lying in a Mercy Hospital bed, and like his name Gabriel, this man of God left his hospital bed on Sunday to conduct Mass and then returned to the hospital to comply with his doctor's orders. Our prayers are constantly with him.

The Teenage group, Tau Phi, held their masquerade on Saturday evening and invited associate teenage groups to attend. For their Christmas project, they are making jewelry to sell. Along with the Sunday School, the Tau Phi is sponsoring a series of religious movies, the first of which, "The Silver Chalice" was shown on November 12th. The Tau Phi's held a successful bake sale on October 23rd.

At the St. George Youth Society's Recognition banquet October 16, chicken was the main dish. The food committee was Mrs. Rachel Blair, Mrs. Sally Bianchi and Mrs. Ethel Mercurio The Tau Phi's served. All the members of the St. George Youth Society were recognized, Rt. Rev. Gabriel Samne spoke and musical selections were chanted by Fr. Samne, Very Rev. Abraham Hershawi of Hena and Subdeacon George Rados. Subdeacon George and Dr. Loyd Shaheen were co-chairmen of the banquet. During Orthodox Youth Month, new "go to church" stickers were distributed to the parish; among those who handled the reading of the Epistle were Deeb Turk, George Abood, Frank Shaheen, George Nasib Shaheen and James F. Shaheen, Jr. Mrs. John S. Shaheen solo'd Canton's Arabic version of the Sakellarides Cherubim Hymn.

Three new members of the Choir are Carole Nasseeff, Donna Toney and Glenda Shaheen. Enthusiasm in the newly-formed choir club is very high, and plans are in progress for a Musicale to be held in January to celebrate the Tenth Anniversary of the Choir.

On November 20th, Mrs. Nicholas H. Shaheen will be the sponsoring hostess at a Tea at which the new officers of the Parent-Teachers Organization will be installed. The elected officers are: President, Eassa Shaheen, Jr.; Vice President, Mrs. Elizabeth Massouh; re-elected Treasurer, Mrs. Betty Toney; Corresponding Secretary, Mrs. Vicki Shaheen, and Recording Secretary, Mrs. Katherine Shaheen.

The Ladies Benevolent Society held a Membership Drive Dinner at the Pines Restaurant; Mrs. Nicholas N. Sheheen was chairman of same.

Announcement was made of the engagement of Jacqueline Tomey and Subdeacon George Rados who will be married on November 27th.

St.Elias, New Castle

by Mrs. Alexander Curry

The St. Elias Community of New Castle are in the midst of a busy season, full of various activities. The St. Elias softball team coped first honors in the City Church League being the undefeated champions for the third season. The team went on to further honors by winning the County Championship. Keep up the good work boys, we're very proud of you.

At the monthly meeting of the St. Elias S.O.Y.O. Choir, held October 11th, the election of officers was held and those elected to office were: President, Ann Burgandine; Vice President, Eugene Moses; Recording Secretary, Barbara Assid; Treasurer, Marian Charles; Financial Secretary, Rose Eazor; Corresponding Secretary, John Nader. Delegates are: Eugene Moses, Barbara Assid and Mairan Charles. Alternates are Ann Burgandine, Virginia Haddad and Dolly Nader.

The Junior Choir of our parish has been reorganized and are holding rehearsal every Saturday afternoon.

October 25th the church hall was the scene of a surprise party for Fr. Alexander Curry in the form of a tureen dinner, held by the St. Elias S.O.Y.O. Choir. October 25th was the 7th anniversary of Fr. Alexander becoming the pastor of the St. Elias parish. Many are the accomplishments of the parish, under Fr. Alexander's guidance. We now boast of a choir of 26 voices, a Jr. choir of 14 voices, a Sunday School of 70 children and six teachers which has continued unbroken for seven years. We also have constructed a Recreation Center which is the largest in the city, and ar haeppy to say it is debt free. We hope with God's help the coming years will see the erection of a new church for the worship and glorifying of our Heavenly Father. Fr. Alexander, may God grant you many years.

The St. Elias Sunday School was tendered a Halloween Party, Friday, October 28th. Prizes were awarded to Toddy Toney, as a bride for the prettiest costume; James Moses, most original, and award for the ugliest costume went to Marlene Augustine. Refreshments were furnished by mothers of the Sunday School children, and the teachers in charge of this successful affair were Mrs. Mary Davis and Miss Virginia Haddad. Miss Barbara Assid was in charge of decorations. Others assisting were Mrs. Della Moses, Miss Louise Johns, Miss Sylvia Austin and yours truly.

Members of the St. Elias S.O.Y.O. Choir are participating in a Folk Festival which will be held by The United Nation Organization of this city, November 15th at the Masonic Cathedral. Members of various organizations have been asked to represent their country in song and dance in the festival. The S.O.Y.O. members are hard at work to make their acts one of the outstanding. They will present as their scene "Sheik Abdallah and his Harem." The scene opens with Arabic music, and a vocal duet by David Moses and Ann Thomas. This will be followed by dancing girls of the Harem, with Norma Moses, featured dancer as "Solome." Those participating are: Marian Charles, Carol

(Continued on page 26)

"A Local School Plan"

Dear Church School Director:

The Archdiocese Dept. of Rel. Educ. has been using the church schools of the New England area as experimental units for testing various phases of religious instruction. One of these tests included the installation and use of a "Local" school plan. The basic idea of this test included a 2 year study of a plan, designed by the Department, by which a local school could take the Archdiocese Edict on Curriculum, and fit it into the local picture. After 2 years of very successful use of such a "Local" school plan in the Church of St. John of Damascus, it was considered ready (after corrections) to be reported to all church schools.

This "Local" school plan is NOT compulsory! It is merely a report to pastors and school superintendents, telling them how our experimental school built a good school system (within the Archdiocese Edict) with nothing more than the sincere voluntary assistance of willing parish members. The use of it in the above mentioned experimental school proved:

A. That systematic procedure is the best way to succeed in your school, no matter how large or small.

B. That this plan increased our attendance in the experimental school by about 300% (Three hundred percent).

C. That this plan eased the burden of the pastor and super.

D. That this plan gave parents clear-cut decisions which they seemed to prefer over the more lenient type administration.

His Eminence has asked that we prepare this plan for all schools to see and study. We hope that it helps some of you. Please feel free to write for information.

Yours sincerely,

Fr. Moses

I. In the first place, we took all financial problems out of the school itself. The super and teachers no longer had to deal in any matters of money; but could concentrate instead on educating students. This immediately made their burden easier. They needed only to requisition things they needed; and were assured that all things necessary to operate a successful school would be provided without exception.

II. In the second place we formed a "Church School Guild", which is sometimes called P.T.A. or some other name. We asked them to assume all responsibility for providing our school with its every need, no matter what it was. Their only function as a Guild was to raise the funds for these school expenses; but they also volunteered to help in running the Communion breakfasts, and other parties—where extra hands were needed. They thus became a fund-raising group, with the added responsibility of lending a hand to the Superintendent of School Activities. They have been highly successful in 2 years.

III. In the third place, we went to the Church Executive Board and asked them if they would permit the Guild to support the school rather than turn the funds over to the church treasury. They not only agreed, but offered to lend money to the Guild until they got started.

IV. We then called in the Superintendent of the existing school, and told him how we wanted him to operate under the new plan. We assured him that he would have full authority in the school, and would be answerable to no one but the pastor. This assurance was based on his agreement to follow (to the letter) the printed "policy" which we were to give him. He agreed willingly. We then gave him the "policy" (which will be reproduced for your benefit), and assured him that the only time he would be questioned would be in instances where he veered away from the printed "policy" in matters of administration. He still had much freedom for personal ideas and ingenuity. It was pointed out that the policy would be set up in topic form. It would embrace everything from the part played by the pastor, to the smallest item of importance.

V. THE POLICY:

A. The Part of The Pastor:

The pastor should play (generally) a hands-off role, once he appoints his staff. He should:

1. Appoint the Administrative Superintendent—letting this person select his/her own assistant if one is needed.
2. Appoint the Activities Superintendent—letting this person select his/her own assistant if needed.
3. See that enough teachers are available for staff needs.
4. See that the Archdiocese Edict is the only curriculum used
5. See (personally) to the ordering of the Church School study material from lists submitted by the Administrative Super.
6. Make sure (by occasional conferences with Admin. Super.) that this material is being used properly.
7. See that as many piano accompanists as possible are assigned alternately to the school assembly period.
8. Have occasional conferences with both Admin. and Octivit. Supers, to see that all is well.
9. Provide teacher training on methods, policy, church, etc.
10. Help with teacher & pupil problems *only* if Admin. Super report inability to handle him/herself.
11. Meet with Supers and teachers at least 3 times during term. Some pastors will prefer to meet every month or more often. This is strictly a matter of choice—so long as they meet.

B. Duties of Administrative Superintendent:

For all intents and purposes, the Administrative Super in the "Boss" of the church school. We changed the term "Superintendent" and replaced it with the title "Administrative Superintendent". We did this because we wanted *two* persons to take charge of the whole school, each in his own field.

1. The Super does *not* teach a class at all; although he may act as a substitute teacher in cases of real need.
2. He sees that materials for teaching are being used properly, according to the Archdiocese Edict on curriculum.
3. He keeps check on supplies and equipment. Reports all his needs to the pastor (who knows where to order). He also recommends graduating seniors to pastor for DIPLOMAS in time to have them ordered for graduation exercises.
4. Appoints a librarian (young lady preferred), and keeps check on her efficient care of the school library.
5. Appoints a Supply & Equipment manager (young man pref'd), and keeps check on his efficient care of supply room and operation and care of school equipment.
6. Does some phone work when necessary.

(a) Calling teachers for various things.
(b) Calling parents when the need arises.

7. Assigns substitute teachers when a "regular" is absent.
8. Interprets school policy, what each person's scope is, and how each is to function as part of the whole system.
9. Takes care of pupil & teacher problems.
10. Is in charge of assigning pupils to their proper classes (according to the policy).
11. Sees that school premises are left in good order at end of sessions (getting student help to do so).
12. Does not interfere with that assigned duty of others; but merely keeps things under observation, not permitting neglect of duties. Does not try to discipline such neglect, but lets the pastor do so. In other words: if a teacher is not performing properly—merely gets the pastor to help correct the matter. Pastor can do it without creating dissension better than the Super.

C. Duties of Assistant to Admin. Super:

1. To teach one of the classes as a regular teacher.
2. To help with the phone work (above mentioned).
3. To carry out an administrative work assigned by the Admin. Super.
4. Not to interfere with the assigned duties of others, but report any neglect to the Admin. Super as soon as possible.
5. To study the system used by the Admin. Super, preparing to take charge in his absence; and preparing to (some day) take charge of the school.

D. Duties of the Activities Superintendent:

1. To teach one of the classes as a regular.
2. To help with the phone work (above mentioned).
3. Take charge of the pre-class assembly period.
4. Prepare assembly area.—Songs, stories, prayer time, movies, slides, film-strips, happy birthdays, dismissal.
5. Plan school's activities such as (a) outdoor games in good weather, (b) plays and programs, (c) party and picnic procedures for school, (d) essay contest for S.O.Y.O.
6. Direct schedule of classes going to attend Liturgy & their taking Holy Communion. Two classes to go to Liturgy each Sunday with teachers—leave for church after assembly.
7. Direct Holy Communion for entire school with Communion breakfast annually.

E. Duties of Assistant Acitivities Super:

To help the Activities Super in any way, depending on what that Super needs and assigns.

F. Duties of Teachers:

1. To teach lessons according to the curriculum, and in proper order. If there be two qualified teachers for each class, let each take a turn (weekly) in teaching the lesson while the other helps pupils, passes papers, takes roll . . . etc.
2. Where there is only one teacher per class, a class monitor should be appointed (from the students) to assist teacher (if needed).
3. Keep attendance according to the school "policy".
4. Keep record of outstanding achievements for annual awards.
5. Older groups should have spaced quizzes; and term requirements must be set.
6. Projects (depending on age of group) Building models, painting ikons, cut-out scenes, building scenery for class plays, etc.
7. Be prepared to take class to Liturgy when turn comes.
8. Prepare class for Holy Communion as scheduled, teaching them the rudiments needed when they receive.
9. When she leaves class area, leave it in good order. Turn in class books, etc., to supply room for safe keeping.
10. If teacher is to be absent, report in time to allow Admin. Super to find a substitute. (Not later than Thursday)
11. Attend as many classes for teachers, offered by the pastor, as possible.
12. Attend "Guild" meetings, since all staff members are needed to help.
13. Try to solve your child & parent problems yourself. If unable, seek help from Admin. Super; but do not go over his head to the pastor.
14. Phone parents of children who are absent EVEN ONCE. Send a "Get Well" card if they are ill (School will provide).

G. Duties of Substitute Teachers: (if alone in class)

1. Take careful roll call.
2. Do the best you can, trying to follow the day's lesson.
3. Avoid final answers to any problems.
4. Turn class material back in to Supply Room when finished. In cases where there are two regular teachers, subs will hardly be necessary, but if so—let regular take charge.

H. Duties of Supply & Equipment Manager:

1. To find a suitable place to safely store all supplies and equipment under lock and key.
2. To learn to efficiently operate all equipment.
3. Learn to keep equipment serviced, clean, and in good condition. (Report repair needs to Admin. Super.)
4. Be ready to operate equipment for assembly and classroom.
5. Supplies will consist of: (a) current school and class study material for teachers, (b) paper supplies, (c) Crayons, paste, scissors, chalk, clean rags, erasers, pencils, note books, envelopes, folders, candles, etc. . . .
6. Distribution of class material for teachers:
   (a) During assembly period or before, set out all material being used that day and label with teacher's name.
   (b) Teacher or monitor will pick up material for class.
   (c) At end of period, material is to be returned to Supply room. Count in and out.
   (d) Never leave supply room unlocked when unattended.

I. Duties of Transportation Manager:

1. To devise a plan whereby any child, unable to find a way to school, may be helped by neighbors.
2. Try to insist that we cannot return the child home, and that parents must come for the child. (Often this is impossible.)

J. Duties of Piano Accompanists:

1. To learn all hymns which school may use. Check with pastor.
2. Report *early* and *on time* for assembly period, if scheduled.
3. Help keep order by playing for early comers to sing. Do not add to the confusion by playing to yourself.
4. Play what is required by the Activities Super.
5. Keep piano closed after finished, away from little children.
6. May leave after assembly, if your part is done.
7. Be sure you know when your turn comes to play for assembly, especially if there are several accompanists besides yourself. Be dependable.

K. Duties of Records Clerk:

1. Receive attendance reports from teachers. It is not your duty to chase after records. Those not submitted will be *omitted* from final records.
2. Keep teachers' report sheets on file.
3. Translate these reports into "points" and enter into record book.
4. At end of term, translate special achievements into "points" and enter in record book. (According to age group)
5. Be ready to finish term by presenting finished report to Admin. Super and his assistants in time for Awards Day.
6. Keep final annual record as a case-history of the school. Store them in a safe place.

L. Duties of Librarian (present during school sessions)

1. To see that all books and other materials (assigned by Archdiocese) are purchased (consult Admin. Super).
2. Add any other books approved by pastor.
3. Keep all books properly marked with a sticker inside.
4. Keep a card file of all of what is in the library.
   (a) A card for every book or pamphlet.
   (b) Some books will be for classroom use only, not to be let out to individuals.
   (c) All books must be signed out by whoever borrows them (even teachers who borrow for self or classroom).
   (d) Books let out must have card filed in "out" index.
      (1) Who, when, what.
      (2) Two weeks limit (fines) 2c per day overdue.
5. Keep library in good order, and under strict lock and key.
6. Keep books in repair, and replace worn out books.
7. Help visitors to search for what they need.
8. Try to have your own room for your library.

M. School Schedule: (optional)

10:45 to 11:15—Assembly Period.
11:15 to 11:25—Go to classes. or Go to church (2 classes)
11:25 to 11:50—Go to Bible Study material.
11:50 to 12:15—Orthodox Study material.

N. Points of Authority:

1. Scope of Admin. Super.:
   (a) He is in full charge of the Administration of the school and its function, and answers only to pastor for its successful operation.
   (b) He directs the staff, and every part of the school.
   (c) He is to cooperate with the Activities Super., coordinating his side of school with activities scheduled.
2. Scope of Activities Super:
   (a) To direct all activities in the school in conjunction with the Admin. Super.
   (b) To coordinate activities to coincide with help from the "Guild".
   (c) To requisition supplies needed for activities through Admin. Super.
   (d) To answer only to Admin. Super. for successful program.
3. Scope of other Staff members:
   (a) Each in charge of his respective phase of school and answering to the Admin. Super for successful program.

O. How to Separate Class Groups (for medium size school)

1. *Nursery or Kindergarten*:
   (a) Children not to be admitted to nursery kindergarten unless a full 2 yrs of age.
   (b) Children who do not adjust may be accompanied by a parent; or withdrawn until a later time (at request of parents *or* teacher).
2. *Age Group 4 & 5.*
   (a) If child reaches age 4 on or before Dec. 31 he/she will enter this group the September *before* reaching age 4. Such age level to be determined at time of registration.
3. *Agre Group 6 & 7.*
   (a) The same rule applies here as in age group 4 & 5.
   (b) Child remains in this group 2 yrs.
4. *Age Group 8 &9.* Same as above.
5. *Age Group 10 & 11.* Same as above.
6. *Age Group 12 & 13.* Same as above.
7. *Age Group 14, 15, 16.*

   Same as above for three years.
8. If school is a SMALL or LARGE size school, the rule of Dec. 31 should be applied as above, and the length of years in each class determined by the Class and Material Charts of the Edict.
9. In above age group No. 7 . . . pupils should not be admitted until reaching 14 yrs (acc. to Dec. 31 rule).

   Pupils may graduate on June closest to 16th birthday if Admin. Super & teacher feel that school requirements for graduation have been met and completed (see Article R).

   Sr. High students will not attend assembly as a class, but will go directly to class area with their teacher.

P. Policy of Attendance:

1. "P"—Present—if student reports to class 11:15—3 pts.
2. "PT"—Present but Tardy—reporting by 11:25—2 pts.
3. "PTT"—Present but Tardy—reporting by 11:30—1 pt.
4. "AB"—Absent—reporting after 11:30 or not at all—0 pts.
5. "Ex"—Excused—if presents not from parent for illness or emergency—(limit 3 times per term)—3 pts.
6. "FC"—Full Credit—if absent (with teacher's knowledge) for travel, if pupil attends another school in an Orthodox Church and presents a note from them—3 pts.
   (Travel to place where *no* Orthodox church, constitutes an absence unless trip was an emergency.)

Q. Policy of Achievements:

1. Most outstanding work in the class—10 extra pts.
2. 2nd outstanding work in the class—6 extra pts.
3. 3rd outstanding work in the class—3 extra pts.
4. Outstanding project (singly or jointly) each person 10 pts.
5. Essay winners (SOYO):
   1st prize—10 pts.
   2nd prize—8 pts.
   3rd prize—6 pts.
   Honorable mention—3 pts.
6. Satisfactory work in class during term—5 extra pts.
7. Pupils No. 1, No. 2, and No. 3 above get this also (No. 6).
8. Unsatisfactor yorwk in class during term—0.
   Note: Unsatisfactory classwork does not hold pupil back from advancement to new age group. Pupil is always to be advanced to new age group regardless of achievement.
9. Good Behaviour in Class—5 extra pts.
   Note: Any single instance of bad behaviour can spoil the whole term record. Teacher will judge.

R. Requirements for Graduation:

1. Students fulfilling classwork satisfactorily will automatically graduate on the June closest to 16th birthday, and will get the Archdiocese Diploma.
2. Students who wish to graduate on the June closest to 15th birthday may do so if they pass(with 80% or better) a comprehensive exam prepared according to material and studios in the Senior Class, and approved by the pastor as a good and proper test. (No exceptions to this rule). Exam may be given only once per student.

S. Excuses for Choir Members and Acolytes:

1. Choir members may attend Senior Class, and leave a few minutes early. Religious education is important too.
2. Acolytes are required to attend Church school even more so than the others, since they are to be examples.

   The pastor should be asked to have several teams of Acolytes so that the same few boys do not always have to miss classes. Thus 4 or 5 teams may alternate turns at serving; and be in school on the Sundays when they do not. It should be compulsory that every Orthodox boy serve as an altar boy from ages 8 thru 16.

   The pastor should forbid boys from serving in the Holy Sanctuary if they are not willing to come to the school to learn about their Church and their God.

Restoration And Renovation Of The Cathedral

Christmas eve will mark the three-quarter's completion of the renovation and restoration of the St. Nicholas Cathedral, the "Mother Church of the Archdiocese," in Brooklyn, N.Y. Workmen and decorators have been busy since August in the most extensive renovation program undertaken in the history of the Cathedral. Age has brought with it deterioration and decay. which has made the thorough renovation a necessity for the preservation of the historic church as a symbol of the pride of the Orthodox of our Archdiocese. The renovation and restoration includes the following projects, with the costs involved:

1. Sandblasting, waterproofing, and pointing of the exterior, including the painting of the woodwork—$7,,765.

2. Repair and replacement of the stained glass windows, including the rebuilding of all severely bulged and collapsed sections, replacing of all missing brace rods, installation of additional brace rods to prevent future bulging, and free of all ventilators—$4,190.

3. Installation of heavy protective storm glass on all windows of the church. This includes twenty-four stained glass windows and the large rose window and apsidal window—$4,331.

4. Repair, painting, and restoration of the entire interior of the Church. This includes cleaning and gilding of the Iconostas, repainting of murals and icons, and refinishing of all pews, the pulpit and bishop's throne. New flooring will also be installed—$33,250.

5. New foam rubber cushions and covering for all pews—$3,500.

6. Repair and redecoration of the Church Hall—$15,500.

7. Purchase of the adjoining property East of the Church, demolition of the existing building, and clear ing of the land—$6,500.

The total cost of the project is $75,036.

The greatest work involved in this ambitious project is raising of the funds necessary. This work is directed by His Eminence, Metropolitan Antony, in cooperation with the Board of Trustees, the clergy of the Brooklyn parishes, and the members themselves. Since this is the first in nearly forty years the Cathedral has ever required the Brooklyn people to give so generously and sacrificially, our people have responded admirably. However, there still remains much to be accomplished, in view of the fact that "the harvest is great, but the laborers, few." Members and friends have been asked to give as God has prospered them in either direct donations or six month pledges. For many of our people, some on relief and social security, or with modest incomes, the sacrifice is great and they have truly responded until it hurts—all for the love of the Lord and His Church. The following is a list of those members, who have heard the call of the Lord, and have responded with outright donations. This list does not include the pledged amounts.

Metropolitan Antony Bashir & Sister Adel, $1,000.00; Georgette Hatab, $100; Antoine Shagoury Family, $100; Jeff & Harriet Habib, $100; John Deeb, $50; Sam Assatly, $100; Father Dalack & Alice, $500; Mrs. Sadie Shamoun, $150.

Mrs. K. Karadashly, $100; Albert Chami family, $100; Mr. and Mrs. Charles Assatly, $100; Mrs. Mary Herro, $40; Rose Dowd, $25; Mr. & Mrs. Charles Kassatly, $100; Mrs. Nora Manolescue, $100; Rose & Nicholas Assatly, $100; Dan Shagoury, $100.

Mr. and Mrs. G. Daratany, $100; Mrs. A. Faoty, $30; Mr. & Mrs. Jacob Asher, $20; Mr. and Mrs. William Khoury, $50; Anton Khoury, $100; Mr. & Mrs. Joseph Kassatly, $100; Mrs. Ameesa Sawyer, $10; Gabe Shamiah, $50; George Mobayed, $25.

Nora Beshara, 50; Mrs. Rose Hanna, $100; George Diab, $25; Mrs. Mounira Zeena, $25; Mrs. Davies, $20; Jamile Habib, $10; Mr. & Mrs. Lou Shammah, $100; Assad Abohatab, $100; Stanley & Gloria Fadel, $10; Alfred Fadel, $5.

Amin Salem, $50; Mr. & Mrs. Bill Shamoun, $100; Alexander Saab, $2,000; Mrs. Julia Shamas, $100; Mr. & Mrs. Joe Nahas, $25; Mr. & Mrs. Emile Husni, $25; Emily Salhaney, $20; Shattahy Family, $100; Mrs. Mary Spear, $25.

Miss Bertha Kirshy, $100; Mrs. Zalfa Merhige, $5; Mrs. Latife Kaliel, 5; Mrs. Mary Saady, $10; George Moore, $10; Sameen Family, $100; Mr. & Mrs. Walter Lattof, $100; Mrs. Nora Haweeny, $100; Mr. & Mrs. George Sahadi, $250; Mr. & Mrs. Basil Nader, $75.

Mr. & Mrs. Emil Sahadi, $250; Mr. & Mrs. Mitry Spear, $50; Mr. George & Miss Emily Kaiatt, $100; Mrs. Rose Najjar, $50; Mr. & Mrs. Albert Nahas, $50; Mr. Nadeem Arees, $20; Malkom Sayegh, $50; Mrs. Maude Sarkis, $15; Mrs. Mary Hawaweeny, 100; Mr. Raymond Halabi, $100; Fellow Employees of Gladys Merhige at Bigelow Sanford, $15.

Juad Arida, $25; Loris Kamelkani, $25; Zahia Boroge, $25; Mr. & Mrs. Joe Abdullah, $150; Mrs. Laham & John Laham, $100; Mrs. Helen Atteyeh, $100; Naif Kiame, $10; Nadeem Dahdouh, $5; Mr. & Mrs. David Farris, $40; Mrs. Hasseba Tobia Tobin, $25; Salma David, $50; John R. Ameer, $250.

JohnM. Ameer, Paterson, N.J., $100; Mrs. Ramza Ameer, $50; Mrs. Evelyn Bianca, $10; Harry & Victoria Magdalany, $30; Ameen Mabardie Family, $100; Elias Eastily, $50; Mrs Mary Habbas, $25; Mr. & Mrs. George Karkenny, $25.

Mr. & Mrs. Henry Ellien, $100; Michael Mobayed, $100; George Mallouk, $300; Alice Sardinia, $25; Edward Mackoul, $100; Adele Sadaka, $50; Mrs. Ameen Risk, $25; Joe Fadel, $100.

Samuel Arbeeny, $5; George Joseph, $25; Anthony Magdalany, $10; Joseph Coury, $25; Misses Ganage, $25; Fayek Tarazi, $25; Mrs. Matilda Manessa, $20; Hannah Nahas, $100

Peter Traficante, $25; Martha Fauty, $30; Mrs. Lutfy Zain, $10; Victorine Sabeh, $50; John Sabah, $10; Saima Kahy, $50; Rose Mallouk, $200; Paul Sarkis, $100; John Sarkis, $10; Peter & Lorice Vanicky, $100.

Many of these members have pledged even more than the above listing and many have not. Additional payments will be publicized in forthcoming issues. May God bless and prosper those who have sacrificed and given to the necessary work of maintaining His Church.

BAPTISMS: OCT. & NOV.

By: His Eminence Metropolitan Antony in Altoona, Pa.

BADWSY, Robert Elias, May 20, '60: Robert E. Badwey & Thelma Ilyas. Donald Shaheen & Thomasine Ilyas.

By: Fr. Nifon Abraham, Norwood, Mass.

HALLAL, Christine Helen, Nov. 5, '60: Alfred Hallal & Lila Ristom. Edmund Ristom & Emaline Eckles.

PETER, Jonathan Michael, Aug. 22 '60: Ernest Peter & Sally Assim. George Assim & Matilda Assim.

By: Fr. John Chromiak, Greensburg, Pa.

ABRAHAM, Lana Maria, Sept. 10 '57: Miller N. Abraham & Rose Felice. Frank Abraham & Rose Anton.

ABRAHAM, Patricia, Mar. 21, '59: Miller Abraham & Rose Felice. Frank Abraham & Rose Anton.

By: Fr. Victor George, Bridgeport, Conn.

CHAPAR, Annette, Nov. 15, '21: Nicholas Varenelli & Lucy Del Vecchio. Anthony Mezias & Helen Mezias.

CHAPAR, George, April 12, '51: Nicholas Chapar & Annette Varenelli. Anthony Mezias & Helen Mezias.

CHAPAR, Nancy, Feb. 2, '55: Nicholas Chapar & Annette Varenelli. Anthony Mezias & Helen Mezias.

MEZIAS, Anthony, Sr., June 17, '22: David Mezias & Leonora Rodriques. Nicholas Chapar & Mary Chapar.

By: Fr. George Ghannam, Worcester, Mass.

DOWD, John Frederick, June 9, '60: John Dowd & Shirley Husson. Robert Salem & Adele Dowd.

HADDAD, Lisa Ann, July 11, '60: Thomas Haddad & Florence Abdo. James Murrad & Vivian Haddad.

HADDAD, Lorna Elizabeth, Aug. 2, '60: Walter Haddad & Christine Buckley. Alfred Haddad & Joyce Abdow.

MACKOUL, Mark Thomas, Dec. 16, '59: Thomas Mackoul & Maria Chotras. Joseph Mackoul & Mary Mitchell.

MACKOUL, Paul Joseph, Aug. 11, '60: Albert Mackoul & Gladys Forzely. George Mackoul & Mabel Mackoul.

SALLOUM, Gary Paul, Aug. 3, '60: George Salloum & Irene Salamy. Norman Salamy &Malvina Salloom.

By: Fr. Michael Husson, Miami, Fla.

BITTAR, Mary Anne Olgo, Feb. 20, '60: Raymond Bittar & Joan Darany. Nasim Bittar & Helen Dow.

DEWILIBY, Louis Tom, Sept. 14, '60: George Dewiliby & Matilda Martinez. Alfred Mackool & Alcie Cruz.

By: Fr. Nicholas Husson, El Paso, Tex.

FRISBIE, Mark Troy, June 1, '59: Roy Mark Frisbie & Emily Sam. Ralph Davis & Mrs. James Isaac.

JOSEUH, Michell M., May 13, '60: Dan Joseph & Rose Burney. Anwar Zraiket & Amilie Hanna.

SAAB, Linda Jayne, Feb. 25, '59: Albert Saab & Nadia Tabbah. John Saab & Mrs. Charles Stevens.

SAAB, Robert Anthony, May 9, '56: Albert Saab & Nadia Tabbah. John Saab & Mrs. Charles Stevens.

SAAB, William Crest, Apr. 12, '60: Albert Saab & Nadia Tabbah. John Saamb & Mrs. Charles Stevens.

By: Fr. Basil Kazan, Louisville, Ky.

SHAHEEN, Mitchell Mark Jr., June 3, '60: Mitchell Shaheen & Marjorie Shive. Eli Simon & Pat Simon.

By: Fr. Ellia Khouri, Grand Rapids, Mich.

BELTZ, Mary Ellen, Jan. 23, '60: Wayne Beltz & Margaret Salhaney. Ferris Salhaney & Matilda Sayfie.

COREY, David James, Nov. 21, '37: David Corey & Hermaine Corey. George Corey & Margaret Khouri.

HERNANDEZ, Clemencia, Nov. 30, '37: Jesus Hernandez & Maria Reyes. George Corey & Margaret Khouri.

SALHANEY, Sue Ann, July 2, '60: James Salhaney & Dorothy Salim. Nicholas Salhaney & Beatrice Shaheen.

By: Fr. Nicholas Kobbs, Akron, O.

SACY, Rose Terri Lynn, Feb. 19, '60: George Sacy & Peggy Skipworth. Ronald Sacy & Marylyn Sacy.

By: Fr. Elias Kurban, Boston, Mass.

ABORPAILY, Eric David, May 13, '60: Alfred Aborjaily & Catherine Solomon. George Aborjaily & Adele Moses.

By: Fr. James Meena, Los Angeles, Calif.

BEEBE, Jimmie Constantine, Mar. 31, '60: Jimme Bebbe & Leila Atalla. George Beebe & Elaine Beebe.

DAVID, James Edward, July 30, '60: Edward David & Betty Yancy. Dewey Bonnesar & Louise Donske.

GEORGE, William Charles, Sept. 21, '60: Victor George & Gloria Roum. Charles Roum & Eugeneia George.

SOFFA, Leslie Kathryn, July 12, '60: Nicholas Soffa & Margaret Nichols. Philip Nassief & Adele Nassief.

By: Fr. Paul Moses, Boston, Mass.

HALLAL, Nadine Ann, Mar. 9, '60: Mitchell Hallal & Mary Derany. Thomas Barbara & Dorothy Tahmoush.

MEDWAR, Paul Michael, May 30, '60: Joseph Medwar & Alice Roabbat. Elias Medwar & Helen Matook.

SHALLAH, Thomas Michael, Feb. 2, '60: Thomas Shallah & Dorothea McIntire. Roufan Shallah & Barbara Sabbag.

TAKSERY, Laura Anne, June 27, '60: Demittry Taksery & Olga Kahaly. Albert Tahmoush & Shirley Bezrem.

TAKSERY, Loretta Jean, June 27, '60: Demittry Taksery & Olga Kahaly. Anthony Attaya & Freda Taksery.

By: Fr. Herbert Nahas, Wilkes-Barre, Pa.

BRASSELL, Florence Ruth, Dec. 9, '59: Francis Brassell & Jennie Simon. Robert Borneo & Sophie Storm.

CROSS, Andrew Phillip, July 18, '60: Norman Cross & Janet Zagorski. Theodore Simon & Phyllis Cross.

PRITCHARD, Robert Joseph, Aug. 12, '60: William Pritchard & Frances Charles. Samuel Abraham & Jean Namey.

By: Fr. George Nasser, Johnstown, Pa.

JOSEPH, Norman Philip, Sept. 21, '60: William Joseph & Helen Ligczak. Edward Joseph & Dawn Hagins.

PEJACK, Robert Charles, Aug. 16, '60: Anthony Pejack & Roberta Drum. Eugene Pejack & Victoria Pejack.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

ANDREWS, Josephine, June 27, '21: Austin Andrews & Josephine McBride. Mrs. Bessie Adwon.

ANDREWS, Paul Ernest, Feb. 17, '60: Jack Andrews & Rosette Deeba. Austin Andrews & Josephine Andrews.

BISHARA, Bontia Ruth, Mar. 18, '35: Cecisl Bell & Elizabeth Grace. Ralph Farha & Blanch Farha.

CALLAWAY, Billy Odell, Sept. 12, '31: Jack Calloway & Lorrene Odell. Otto Rahill & Rose Hazar.

DAVIS, Ralph, Nov. 14, '12: Ralph Davis. Jack Andrews.

DAVIS, Randolph Dale David, July 26, '51: Ralph Davis & Sally Andrews. Jack Andrews & Bessie Adwon.

DAVIS, Rhonda Kay Catherine, Sept. 28, '53: Ralph Davis & Sally Andrews. Jack Andrews & Bessie Adwon.

EATON, Clementine June, Nov. 7, '33: Charles Eaton & Lula Nelson. Mrs. M. J. Ofiesh.

HOMSEY, Leslie Dee, July 11, '54: Benny Homsey & Dolores Rahill. Zeak Naifeh & Geneva Stevens.

HOMSEY, Terri Lynn, July 28, '60: Joseph Homsey & Josephine Bayouth. John Ferris & Mrs. K. Bedar Eddie.

KRAKER, Teresa Kay, May 6, '57: Sidney Kraker & Marlene Farha. B. D. Eddie & Mrs. Robert Mesalaem.

MEIS, Cameron Paul, Nov. 24, '58: Clarence Meis & Juanita Wehba. Joseph Dakil & Thelma Farha.

SHADID, Earla Renne, Aug. 13, '57: Sameer Shadid & Nadia Samara. Ameel Shadid & Lillian Badeen.

SHADID, Lori Lynn, May 5, '60: George Shadid & Mari Wehba. Omar Massad & Jacque Massad.

SHADID, Paul Ann, July 31, '58: Sameer Shadid & Nadia Samara. Amel Shadid & Lillian Badeen.

SHADID, Sandra Paulette, Jan. 8, '56: Sameer Shadid & Nadia Samara. Ameel Shadid & Lillian Badeen.

SHADID, Stephanie, Oct. 1, '57: Ameel Shadid & Katherine Deeba. Gene Eddie & Lorene Farha.

SHADID, Ned Le Roy Nathaniel, Feb. 24, '60: Leroy Shadid & Virginia Ruffin. Ted Shadid & Jo Ann Hazer.

WEHBA, Michael Dee, July 24, '59: Michael Wehba & Clementine Thomas. Harry Homsey & Vivian Thomas.

By: Fr. Christopher Penning, Kearney, Neb.

SHADA, Betty Grace, Sept. 29, '27: Theo Peters & Helen Heent. Sophie Moon.

By: Fr. John Reinhold, Los Angeles, Calif.

CHRISTIAN, Anthony Ely, May 22, '60: Virgil Christian & Georgia Ellis. George Abraham & Eva Mickel.

FERRIS, George Anthony, Sept. 11, '59: Joseph Ferris & Josephine Nader. Gerald Nader & Joyce Nader.

KAWAS, Richard John, Dec. 30, '54: Richard Castiano & Nasra Kawas. Lewis Habash & Helen Hishmeh.

MALOUF, Michael Alan, May 4, '60: Albert Malouf & Nancy Mousalam. Fadlo Mousalam & Doris Milan.

By: Fr. Gregory Reynolds, Syracuse, N.Y.

HADDAD, Karen Louise, Sept. 7, '60: Louis Haddad & Gloria Tempier. Frank Eassa & Theresa Haddad.

By: Fr. Anthony Sakey, Flint, Mich.

SOLOMON, Nancy Jean, Aug. 22, '60: Nazario Salomon & Carolyn Brownell. George Solomon & Widad Solomon.

SOLOMON, Nasim Elias, Aug. 4, '60: Peter Solomon & Alice Abo Easa. Mike Isaac & Evelyn Delbridge.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

SHAHIN, George Edward, Aug. 23, '60: George Shahin & Audrey Carithers. Raymond Shahin & Joyce Shahin.

By: Fr. Gabriel Samne, Canton, O.

ZENEDES, Alexander Steve, Feb. 26, '60: George Zenedes & Hanna Charley. Tony Charley & Sadie Halbouty.

By: Fr. George Shaheen, Toledo, O.

POSPISIL, Todd Michael, June 20, '60: William Pospisil & Louise Darah. John Bassett & Gladys Darah.

By: Fr. Michael Simon, Paterson, N.J.

GERRISH, Robert J. R., Mar. 6, '30: William Gerrish & Helen King. Edward De Geyter & Margaret De Geyter.

KLELE, Rose Barbara, Dec. 6, '59: Selim Klele & Antoinette Dahdouh. Rose Klele.

By: Fr. Michael Stott, Allentown, Pa.

JACOBS, Valerie Ann, Aug. 29, '60: William Jacobs & Agnes Maukoul. Naif Makoul & Gladys Reichard.

By: Fr. Theodore Ziton, Montreal, Can.

KOUSSAYA, Paul Douglas, April 21, '60: Romeo Koussaya & Violet Shatilla. Ernest Saykaly & Mrs. Eddie Koussaya.

SAAD, Deborah Ann, Aug. 18, '60: John Saad & Sonia Boutara. Theodore David & Rose Boutara.

SHATILLA, Maureen Ruth, May 8, '60: Edmund Shatilla & Virginia Kouri. Edward Chamandy & Denise Boosamra.

SOUAID, Joseph Michael Daniel, Aug. 29, '60: Joseph Souaid & Mary Ayoub. Farah Nackley & Selma Souaid.

ZACARD, Cheryl Ann, Dec. 11, '58: Michael Zacard & June Chacra. Frank Shoofey & Janet George.

ZARBATANY, Brian John. Apr. 2, '60: Henry Zarbatany & Dorothy Briggs. Ronald Zarbatany & Rose Latreille.

MARRIAGES

By: His Eminence Metropolitan Antony in Altoona, Pa.

SHAHEEN, Donald George & Yvonne Shaheen, Nov. 5, '60; Robert Badwey & Roujina Ilyas.

By: Fr. Gregory Abboud, Toronto, Ont, Can.

ROSS, David & Hannelore Otto, Oct. 1, '60; James Mereweather & Penny Bissonnette.

TSERAMIS, Chris & Zoya Vlachon, Oct. 23, '60; Anastasi Melidy & Dina Melidy.

By: Fr. Nifon Abraham, Norwood, Mass.

MOSELEY, Thomas Edward & Catherine Esper, Nov. 13, '60; Louis Jordano & Florence Esper.

By: Fr. Michael Buben, Geneva, N.Y.

MOSES, Michael & Mary Ann John, Oct. 2, '60: John abara & Sylvia Haendiges.

By: Fr. Victor George, Bridgeport, Conn.

BETAR, John, & Ann Betar, Nov. 13, '60; Louis Shamas & Mary Beck.

MORAN, Stephen Joseph & Mary Chapar, Oct. 23, '60; Charles Moran & Nassa Sam.

ZAMARY, John & Sadika Zamary, Nov. 13, '60; George Macol & Nassa Macol.

By: Fr. Ellis Khouri, Grand Rapids, Mich.

COREY, David James Jr. & Cheme Hernendez, Oct. 15, '60; George Corey & Janet Corey.

By: Fr. Ilyas Kurban, Boston, Mass.

WALLACE, Caleb E. & Anne Maloof, Oct. 15, '60; Robert Wallace & Cynthia Wallace.

By: Fr. Herbert Nahas, Wilkes-Barre, Pa.

GANIM, Mitry & Gloria Sallitt, Sept. 4, '60; George Ganim & Elizabeth Sallitt.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

ANDREWS, Austin & Josephine Andrews, Sept. 4, '60; Jack Andrews & Bessie Adwon.

DAVIS, Ralph & Sally Andrews, Sept. 4, '60; Jack Andrews & Bessie Adwon.

HOMRA, Jack & Cleminitne Eaton, Aug. 19, '60; Bill Homra & Beverly Scott.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

GEORGE, Tom & Paulette Smith, Nov. 12, '60; Ronald Fadel & Theresa Smith.

By: Fr. Gabriel Samne, Canton, O.

ZENEDES, George K. & Hannah Charley, Oct. 30, '60; Tony Charley & Sadie Halbouty.

By: Fr. George Shaheen, Toledo, O.

ABDO, Richard & Joyce Corder, Oct. 8, '60; Louis Abdo & Eleanor Abdo.

By: Fr. Michael Shaheen, Montreal, Can.

ABOUD, Frederick & Denise Habib, Aug. 21, '60; Alphonsee Aboud & Angelina Mackarous.

DARWISH, George & Marie Collins, Oct. 30, '60; Alan Darwish & Rose Colaviti.

MAZIADE, Edouard & Pauline Souaid, Oct. 9, '60; Marcel Maziade & Eyvonne Souaid.

By: Fr. Michael Simon, Paterson, N.J.

GERRISH, Robert & Dolores Lyons, Oct. 23, '60; Edward De Geyter & Margaret De Geyter.

By: Fr. Theodore Ziton, Montreal, Can.

DAVID, Theodore & Violet Lavigne, Sept. 10, '60; Philip David & Margaret Aubertin.

LUTFY, Gerald & Joyce Rossy, Oct. 16, '60; George Lutfy & Kathleen Mackoul.

FUNERALS: OCT. & NOV.

By: Fr. George George, Danbury, Conn.

GEORGE, Emily Shukry, 70, Oct. 7, '60: Husband.

By: Fr. Thomas Green, Phoenix, Ariz.

TIBSHRAENY, Affifi, 87; Sept. 11, '60: 2 sons & 1 daughter.

By: Fr. Ellis Khouri, Grand Rapids, Mich.

KHOURIAT, Sallan Yared, 75; Sept. 22, '60: 2 sons and 2 daughters.

By: Fr. Ilyas Kurban, Boston, Mass.

HADGE, Sarah N., Sept. 17, '60: Sons and daughters.

By: Fr. Michael Massabni, Altoona, Pa.

BRADY, Charles, 73; Sept. 10, '60: Nieces.

By: Fr. Paul Moses, Boston, Mass.

HAMATY, George M., 63; Aug. 30, '60: Wife & 1 son.

KING, Alfred D., 40; Aug. 25, '60: Wife & 1 son.

SHALEESH, Malaka Dahood, 78; Aug. 11, '60: 1 brother & sister.

By: Fr. Paul Russell, Sioux City, Iowa

ABDNOR, Andrew, 65; Aug. 17, '60: 1 brother, 1 sister, 1 daughter.
FERRIS, Deliah, 82; Sept. 21, '60: 2 sons & 1 daughter.
MILLER, George K., Sr., 73; Sept. 9, '60: Wife & sons.

By: Fr. Nicholas Saikley, Lawrence, Mass.

HYDER, Saseen K., 69; Aug. 12, '60: 1 daughter, 3 brothers & 1 sister.
SABA, Clifford, 44; Sept. 26, '60: 1 brother.
SHEKALA, Jacob, 62; Aug. 10, '60: Wife & 2 sons.
SHWERY, Nasiff, 73; Aug. 15, '60.

By: Fr. Anthony Sakey, Flint, Mich.

ISAAC, Anthony, 3 months; Sept. 5, '60: Parents.

By: Fr. George Shaheen, Montreal, Can.

NASSAR, Albert, 75; Aug. 30, '60: 4 sons, 2 daughters.

By: Fr. Michael Shaheen, Montreal, Can.

ABOUD, Fred, Sept. 16, '60; Wife, 4 sons & 1 daughter.
COUREY, Willie, 43; Aug. 15, '60: Wife, daughter, 2 brothers & 1 sister.
MACKARIOUS, Elias, 78; Aug. 9, '60: 1 son, 1 daughter & 2 brothers.
MACKOUL, Salim, 79; Aug. 8, '60: Wife, 5 daughters.

By: Fr. Michael Stott, Allentown, Pa.

TONEY, Philip, 72; Aug. 16, '60: Wife, 9 children.

By: Fr. Gregory Szeyko, Wilkes-Barre, Pa.

ABRAHAM, Denise Marie, 1 yr.; Sept. 7, '60: Parents.

By: His Eminence, Metropolitan Antony in Montreal, Can.

ZARBATANY, Very Rev. Fr. Michael, 76; Oct. 23, '60: Wife, 8 sons & 4 daughters.

By: Fr. John Chromiak, Greensburg, Pa.

BOOSTATAY, Ilyas, 78; Oct. 21, '60.

By: Fr. George George, Danbury, Conn.

McDONOUGH, Rose, 35; Oct. 26, '60: Husband & 3 daughters.

By: Fr. Michael Harmand, Syracuse, N.Y.

ABORJAILY, Hind, 68; Aug. 20, '60: Husband, 2 daughters.

By: Fr. Michael Husson, Miami, Fla.

ALEXANDER, John, 78; Sept. 30, '60: Wife, 2 sons.

By: Fr. Basil Kazan, Louisville, Ky.

BOULOS, Nora, 83; Oct. 14, '60: 5 daughters.

By: Fr. Antoun Khouri, Philadelphia, Pa.

MANSOR, Vacelia, 77; Oct. 20, '60: Husband, 6 sons & 3 daughters.

By: Fr. Nicholas Kobbs, Akron, O.

PARK, George Leroy, 47; Oct. 30, '60: Wife, 6 children.

By: Fr. James Meena, Los Angeles, Calif.

ABDUN-NUR, Marie, 32; Sept. 26, '60: Mother, 2 sisters, 1 brother.
GALLADE, Joseph, 74; Sept. 16, '60: Wife.
HADDAD, Julia, 64; Oct. 19, '60: Husband.
Murray, Saleem, 73; Sept. 18, '60: Daughter.

By: Fr. Anthony Sakey, Flint, Mich.

SALIM, Sadie, 73; Oct. 11, '60: Children.

By: Fr. Michael Shaheen, Montreal, Can.

DAVID, Alexander, $8; Oct. 15, '60: Wife, 2 sons, 2 daughters.
HANNA, Theo., 54; Oct. 20, '60: 2 brothers & 3 sisters.

By: Fr. Theodore Ziton, Montreal, Can.

BADRAN, Kaffa, 73; Oct. 13, '60: 2 sons & 1 daughter.
DIAB, Malaky, 70; Aug. 24, '60: 2 sons & 3 daughters.
TEEN, Mary, 87; Oct. 22, '60: 2 daughters & 2 brothers.

Palm Sunday 1960 Contributions Of Churches To The Patriarchate

City and Church	*Amount*
Phoenix, Arizona—St. George	$ 40.00
Los Angeles, California—St. Nicholas	151.00
Santa Ana, Calif.—St. Luke	10.00
San Francisco, Calif.—St. Nicholas	73.66
Montreal, Canada—St. George	250.00
Montreal, Canada—St. Nicholas	130.00
Ottawa, Ontario, Canada. .St. Elijah	65.00
Toronto, Ontario, Canada—St. George	90.00
Bridgeport, Connecticut—St. Nicholas	67.67
Danbury, Connecticut—St. George	50.00
Washington, D.C.—St. George	75.35
Miami, Florida—St. George	78.02
Atlanta, Georgia—St. Elias	52.38
Springfield, Illinois—St. George	10.00
Spring Valley, Illinois. .St. George	15.00
Indianapolis, Indiana—St. George	100.00
Cedar Rapids, Iowa—St. George	68.23
Cedar Rapids, Iowa—St. John	27.10
Sioux City, Iowa—St. Thomas	35.00
Wichita, Kansas—St. George	161.78
Boston, Mass.—St. George	150.00
Boston, Mass.—St. John of Damascus	125.00
Lawrence, Mass.—St. George	50.00
Norwood, Mass.—St. George	74.00
Worcester, Mass.—St. George	150.00
Louisville, Kentucky—St. Michael	60.00
Detroit, Michigan—St. George	215.00
Detroit, Michigan—St. Mary	50.00
Flint, Michigan—St. George	40.00
Grand Rapids, Michigan—St. Nicholas	82.00
Iron Mountain, Michigan—St. Mary	20.00
St. Paul, Minnesota—St. George	25.00
Vicksburg, Mississippi—St. George	80.00
Kearney, Nebraska—St. George	17.50
Omaha, Nebraska—St. Mary	25.00
Englewood, New Jersey—St. Anthony	50.18
Paterson, New Jersey—St. George	100.00
Brooklyn, New York—St. Mary	177.00
Brooklyn, New York—St. Nicholas	125.00
Geneva, New York—St. Michael	65.00
Niagara Falls, N.Y.—St. George	50.00
Glens Falls, N.Y.—St. George	40.00
Syracuse, New York—St. Elias	26.30
Utica, New York—St. George	28.00
Akron, Ohio—St. George	65.25
Canton, Ohio—St. George	100.00
Cleveland, Ohio—St. George	100.00
Toledo, Ohio—St. Elias	50.00
Oklahoma City, Okla—St. Elijah	100.00
Bridgeville, Pennsylvania—St. George	52.75
Brownsville, Pennsylvania—St. Ellien	50.00
Greensburg, Pennsylvania—St. Michael	62.28
Johnstown, Pennsylvania	35.15
Monessen, Pennsylvania	28.60
New Castle, Pennsylvania	29.70
Philadelphia, Pennsylvania	50.25
Pittsburgh, Pennsylvania	104.33
Wilkes-Barre, Pennsylvania	50.00
Pawtucket, Rhode Island	92.00
Beaumont, Texas	60.00
El Paso, Texas	39.40
Houston, Texas	50.00
Beckley, West Virginia	14.35
Total from 63 churches	$4,509.92

St. Vladimir's Orthodox Seminary Alumni Association Retreat

by Rev. Fr. Gabriel M. Ashie

They came to pray . . . to gain knowledge and share common experiences . . . to meditate . . . and to hold fellowship together. Thus did the members of the Alumni Association of St. Vladimir's Theological Seminary gather toegther to hold their First Annual Retreat, from June 28 - 30, 1960, at St. Andrew's Orthodox Camp and Religious Center on Lake Oneida in New York State.

Representing as many jurisdictions as sections of the Eastern States from which they arrived, the alumni gathered for a three day conclave aimed at inspiring those in attendance to a greater realization of the Liturgical Revival, so necessary for the furtherment of Orthodoxy in America. Two themes were presented to the retreat, and included: "Pastoral Work in our Times," and "The Pastor's Role in the Liturgical Revival of Orthodoxy."

The retreat place chosen for this first conclave was the withdrawn, yet scenic St. Andrew's Orthodox Camp, nestled on the waters of the spacious Lake Oneida, near Jewett, N.Y. The peaceful atmosphere of the Camp contributed to the success of the retreat, as it afforded an area for quiet meditation and God-seeking wholesomeness. It was noted that the retreat marked the first time that clergy of the Faith, gathered for the express purpose of edification, discussion and fellowship.

The invited retreat master, the Very Rev. Father Alexander Schmemann, of St. Vladimir's Orthodox Theological Seminary, was unable to attend, due to a foot injury. The body regretted the absence of Father Alexander, and requested that Father George Timko act as Retreat Master for the duration of the retreat. The Rev. Father Alexander Warnecke served as Host of the retreat, being director of St. Andrew's Camp, and Mr. Theodore Fryntzko assisted as secretary of the retreat. Father Gabriel Ashie was in charge of arrangements, and served as committee together with Father Paul Shafran, past alumni president and Father Schmemann. Present presiding President Father Daniel Hubiak also assisted in making the retreat the success that has led the alumni retreat into an annual gathering.

The retreat program began on Tuesday afternoon, June 28th, with the singing of the prayer, "O Heavenly King. . .", by those in attendance. Father Timko presented an introduction in opening the retreat and called on Father Warnecke, who presented an orientation on the organizing and establishing of St. Andrew's Camp. It was interesting to learn how a dream of a fully-working Orthodox Camp and Religious Centre had grown to a reality, now serving the Syracuse, N.Y. area as well as neighboring communities.

At the conclusion of the orientation period, Vespers were held and officiated by Father George Timko. The choir, composed of the gathered alumni, responded to the petitions of the service. After dinner, the group once more assembled and a heart-warming as well as informative session was held, during which the Liturgical Revival within the Church . . . and all of its aspects were discussed. Practices and various customs of parishes were discussed, and it was felt by the participating clergy and laymen, that the devotional life of most Orthodox Christians was in dire need of a renewed dedication to Christ Jesus through our Mother Church. Participation and total worship in Vespers — Matins — the Divine Liturgy, indeed the entire liturgical cycle of the Church is most needed by all Orthodox, it was agreed, and especially the "Why" of all that is served in Christ's Name. It was stressed and re-stressed that the experience in parish life of those clergy in attendance, demonstrated that the average member of the flock failed to completely grasp the highest meaning within the liturgical life . . . of true communion with God, of active partiicpation in all of the Feasts of the Church, and the weekly cycle of the Church, and its commemmorations of the living and the dead.

Malpractices ascribed to convenience and "foreign introductions" were noted, and the discussion was climaxed with two main points: 1) A united effort on the part of all to do the correct Orthodox practices, and 2) A stronger and united appeal to the Episcopal authorities of the Church to support the clergy in eliminating Un-Orthodox practices in parish life.

On Wednesday, June 29th a full day of activities were held, with the singing of Matins, officiated by Father Alvian Smirensky. At the end of breakfast the body attended the first session presented by Father Nicholas Vansuch of St. John the Baptist Church in Campbell, Ohio. His topic was "Pastoral Work In Our Times and The Liturgical Revival". One of the most soul-searching presentations of one's personal ministry was given by Father Vansuch, who spared no illustrations in depicting the successes, disappointments and ever increasing challenges met in his ministry. His delivery and material was inspiring, and few of those in attendance could not help but realize that the very same experiences were felt by themselves in their own parish life. Father Vansuch told of his serving in the Russian and Syrian Archdioceses, of the liturgical emphasis that he found so absent in many places, and of the satisfactions he found in other areas.

Perhaps most noteworthy during Father Nicholas' talk, was the suggested Liturgical Cycle that he is seeking to establish in his parish. Few of those in attendance could not help but actively agree that this was the answer to a greater appreciation of the part of the laity toward grasping a fuller understanditng of the Liturgical Life that the Church so actively offers. The suggested cycle included the usual Sunday Vespers and Divine Liturgy, but included the celebration of Vespers on Tuesday evening, followed by a Molieben (Service of Thanksgiving) for the health of all within the parish. Wednesday morning a Divine Liturgy for this same purpose would be held, and the sick commemorated. Friday evening Vespers would be held followed by a Panihida Service (Memorial) for the dead. On Saturday morning a Divine Liturgy would be observed, and the dead of the parish remembered. The program included instruction to be given twice a week on Tuesday and Thursday, one part in theological studies, and the other in parish singing. On Wednesday, at the end of Liturgy a study group for Mothers would be instituted. Also a 5 week summer session to discuss the Divine Liturgy, etc.—all in all, to introduce the faithful to a renewed interest in the Church and all of its devotional and instructive aspects. This then was an active plan for the beginning of the awareness of a Liturgical life in the hearts of all Faithful.

In the afternoon, a second session was held and presented by Father George Timko of St. Nicholas Church in Whitestone, N.Y. Father Timko presented the topic: Personal Prayer in relationship to the Liturgical Revival and to the Pastoral Work of the Priest. In a most sincere manner, Father George discussed the relation of prayer to the Divine Liturgy, and to the other services of the Church. He contended that 'Corporate Worship' must be brought about by the individual revival of prayer. Var-

ious aspects of prayer were presented, and those attending were urged to direct members of their flock toward the greater benefits of prayer. The use of the prayers of the priest in the Liturgy of St. John Chrysostom and St. Basil, were presented as excellent examples in understanding the relationship of the Divine Liturgy as an offering of prayer. No substitute for active and sincere prayer can be given, it was stated, and the effect of prayer on the life of the individual was beyond comparison in living the Orthodox life in Christ. One could perhaps best present Fr. George's talk on prayer by his often quoting of St. John Chrysostom on this subject, indeed, even within his writing that: "In prayer there is not so much need for a striving of the soul; nor for the outward sign so much as for the inward reality." Fr. Timko's talk was well received, and prayer and its importance in bringing about a liturgical revival in the truest sense, was not to be forgotten.

The personal devotions of those in attendance was not neglected during the retreat and periods of meditation were afforded all. Guest clergyman, Very Rev. Father Nicanor Kormanotzky served as Father Confessor for all in attendance. The next morning Divine Liturgy was served at St. Andrew's Church in Syracuse and all of the clergy and laity in attendance sang the responses to the Liturgy, officiated at by Father Paul Shafran, and participated in receiving the Body and Blood of Jesus Christ as one group. After breakfast in church hall, Father Warnecke and those who assisted in the retreat were thanked and "Many Years" was sung. A discussion was then held as to contributions of suggestions toward making subsequent retreats successful. A warm word of thank was given by Father Kormanitzky, who affirmed that all Orthodox clergy could greatly benefit from such gatherings. Those in attendance agreed that they personally had benefited; that periods for the gathering of alumni clergy and laity should be regular, as the spiritual and meditative aids to the individual attending are immeasurable.

Officers of the St. Vladimir's Alumni Association for 1960 are: Father Daniel Hubiak, President; Fathers Gabriel M. Ashie and Theodore Labowsky, Vice-Presidents; and Zoran Milkovich, Secretary-Treasurer.

The first annual Alumni Retreat of St. Vladimir's Seminary was an avowed success . . . the spiritual edification to the individual could only be determined by himself, the contribution through his work in the parish would yet to be known, and the effect of a future Liturgical Revival known only by the Almighty. But the seeds of this revival were sown . . . and the harvest would do just praise to the glory of God.

The Supreme Court Refuses to Grant Bishop Andrei Moldovan Leadership and Control of the Romanian Orthodox Episcopate of America

On Monday, October 10, 1960, the Supreme Court of the United States denied a right of *certiorari* to Bishop Andrei Moldovan, thus refusing to review a ten-year old dispute over control of the Romanian Orthodox Churches in America.

The case which came before the Supreme Court in the October Term 1960, started exactly ten years ago. At that time, the Romanian Orthodox Episcopate of America, an organization founded in 1929, with the canonical approval of the Patriarchate of Romania and chartered under the laws of the State of Michigan, was without a bishop. The titular head of the Diocese, Bishop Policarp Morusca, was being held forcibly in Romania and not permitted by the Communistic Romanian government to return to his American See. In an effort to take advantage of this abnormal condition, a small group of clergy and laity incorporated in June 1950, an orianization bearing the name "The Romanian Orthodox Autonomous Episcopate of North and South America" in Detroit, Michigan, and decided among themselves to select as the bishop for the new diocese one Reverend Andrei Moldovan, at that time serving as a parish priest in the old canonical Diocese. No one could be found to consecrate him in the United States, and so the Romanian Orthodox Patriarchate was petitioned to ordain him. Without any consultation with the original Romanian Orthodox Diocese, and without ascertaining the exact situation of the newly incorporated organization, the Patriarchate called Rev. Andrei Moldovan to Romania and ordained him as bishop in October, 1950. No one in America was informed about the trip and the act, and many were purposely deceived through a number of postcards signed by Rev. Andrei Moldovan who claimed to be in Hot Springs, Arkansas.

Shortly after Bishop Andrei Moldovan re-appeared in Detroit and announced he had been consecrated as a bishop for all the Romanian Orthodox parishes in America; as such, he claimed to be entitled to the possession and control of the assets of the original Diocese. The Episcopate Council, which at that time was administering the Diocese, refused to recognize him on two grounds:

1) According to the By-laws and the practice of the Romanian Orthodox Church, the bishop of a diocese in the event of a vacancy, is elected by the Church Congress of the diocese, composed of clergy and lay delegates of each parish. Bishop Andrei Moldovan had not been elected by the original American Diocese. If he was a bishop, he might have been for the newly incorporated diocese in Detroit, but not for the old-established Episcopate.
2) Bishop Andrei Moldovan, not only went to Roumania without proper election, but he used deceitful means of becoming a bishop, pretending in Romania that he represents all the Romanian Orthodox parishes in the United States and Canada.

When the Diocese refused to recognize Bishop Andrei Moldovan as its bishop, he filed action in the Federal Court in Cleveland, Ohio. In the course of litigation in this case, there were lengthy hearings in which Bishop Andrei Moldovan could not prove his case and on July 8, 1952, the Federal Court in Cleveland rendered a decision that the Romanian Orthodox Episcopate of America has achieved a degree of autonomy which permits it to elect its own bishop and that Bishop Andrei Moldovan was not elected by the Church Congress. Consequently, the Court concluded that the "plaintiff, Andrei Moldovan, will be permanently enjoined from representing himself as a priest or bishop of the Romanian Orthodox Episcopate of America and from using the name Solia as the title to any publication and from occupying or using the land, buildings and personal property located on the Vatra Farm, commonly referred to as the Vatra, Grass Lake, Michigan."

Bishop Andrei Molodvan appealed the decision to the United States Court of Appeals, Sixth Circuit, in Cincinnati, Ohio. On May 29, 1953, the Court of Appeals unanimously affirmed the judgment of the District Court and concluded that "Andrei Moldovan is not entitled to the relief sought."

On October Term 1952, the case was presented by Bishop Andrei Moldovan to the U. S. Supreme Court, and on December 14, 1953, the Supreme Court of the United States refused his petition for *certiorari*.

After the court decisions, Bishop Andrei Moldovan continued to seek leadership and control over the Romanian Orthodox parishes in America by using all sorts of propagandda, but without any results. Ten years passed—and he was still recognized by only a small number of personal friends.

In the meantime, before the Federal and State Courts in New York, came for judgment the case of the St. Nicholas Russian Orthodox Cathedral. The Supreme Court on June 6, 1960, unanimously reversed the decision of the Court of Appeals and affirmed the right of the Moscow Patriarchate to the possession and occupancy of the disputed St. Nicholas Cathedral in New York City.

Bishop Andrei Moldovan and his attorneys opiniated that certain similarities in the Russian and Romanian cases would give him a chance to review through the Supreme Court the decision of the Courts in Cleveland and Cincinnati. During the same term of the Supreme Court, Bishop Andrei Moldovan filed a Brief asking the Supreme Court for a writ of certiorari in the case. The request was denied on October 10, 1960. Thus, Bishop Andrei Moldovan remains permanently enjoined from representing himself as the bishop of the Romanian Orthodox Episcopate of America.

Greek Hierarchy To Hold Triennial Sessions In Future

ATHENS (RNS) — Bishops of the Greek Orthodox Church voted at their annual assembly here to meet in the future triennially instead of every year.

To assist the Church in its work during the interim between assemblies the bishops transferred some of their responsibilities to the permanent 13-member Holy Synod.

The synod was authorized to assume greater administrative authority, prepare church bills, and conduct the Church's relations with other Orthodox and with non-Orthodox bodies. These new responsibilities must be approved by the Greek legislature in a bill submitted by the Ministry of Cults.

In a memorandum to Minister of Cults George Voyadjis, the bishops also requested that legislation be enacted which would ease the present rigid qualifications for a new bishop, including the age requirement, and make ten years' service as bishop a prerequisite for election as Archbishop of Athens.

These demands, however, are believed to be unacceptable to the Greek government.

Bombing of Sodom by Spacemen Discounted

MOSCOW (RNS) — Did prehistoric space travelers destroy Sodom and Gomorrah with a nuclear explosion on a visit to earth? This theory, seriously advanced by a Russian scientist last February, has now been disputed by the Soviet Academy of Sciences.

In an article in Pravda, Soviet Communist Party newspaper, two engineers criticized the "notion" of M. Agrest, a Master of Physicomathematical Sciences, that this was what happened to the two Biblical cities of wicked fame, citing the lack of supporting facts.

While the idea that spacemen journeyed to earth thousands of years ago cannot be rejected, the engineers said, it rests on a complete lack of evidence.

Pope John Declares Church Unharmed By Troubles of 20th Century

VATICAN CITY (RNS) — Pope John XXIII, in an address to several thousand faithful who filled St. Peter's Basilica, declared that the troubles of the 20th century had not hurt the Church which was "as vigorous as ever."

"Notwithstanding dissentient voices," the Pontiff said, "we are optimistic, for today millions and millions of people are followers of Jesus."

Commenting on the exceptionally large group present, among which were many Americans, Pope John said it was "a source of great consolation" and gave one the idea of the Church founded by Christ in the words spoken to Peter—"Thou are Peter and upon this rock I will found My Church and the gates of Hell shall not prevail against it."

Supreme Court To Rule On Church Parking Lots

WASHINGTON, D.C. (RNS) — Is it essential in this automobile age for a church to have a parking lot for the use of persons desiring to attend worship services and does the prohibition of parking on church-owned land through zoning laws abridge freedom of assembly and worship?

These are questions raised before the United States Supreme Court by James Francis Cardinal McIntyre, Roman Catholic Archbishop of Los Angeles, on behalf of Santa Felicitas and Perpeua church—known locally as Old Adobe Mission.

The appeal to the Supreme Court brings to a climax long litigation between the city of San Marino, Cal., and the church over the issue. The church bought the lot in 1939, and in 1948 built a new church near it and in 1950, a parochial school. For ten years it has been used as a parking lot on Sundays and Holy Days of Obligation and as a playground for school children on other days.

The Supreme Court is told that without a parking lot, there is no freedom of religious assembly in modern-day Los Angeles County.

The Supreme Court has taken the case under advisement.

Contributions To Churches Reach Record $2,407,464,641

NEW YORK (RNS) — Members of 49 Protestant and Eastern Orthodox denominations in the U. S. contributed a record $2,407,464,641 for all Church purposes in 1959, it was reported here. This was a gain of $55,305,351 over the total reported for 1958.

Dr. Thomas K. Thompson, director of the National Council of Churches' Department of Stewardship and Benevolence, said in an annual report the average gain in contributions was 4.6 per cent above 1958 for 35 of the 49 bodies reporting comparable figures for both years.

Total giving to the 35 groups in 1959 was $1,715,505,635, or $69.13 pe rmember, said Dr. Thompson.

Of the total $2,407,464,641 received by the 49 denominations, $428,591,900 was earmarked for benevolences and $1,978,676,692 for local congregational expenses. Benevolences include home and foreign missions, overseas relief and rehabilitation programs.

Contributions for foreign mission reported by 47 of the 49 Church bodies totalled $73,267,321 in 1959. For the 35 groups giving comparable figures for both years, the $56,123,349 for foreign missions last year represented $2.26 per member, an increase of four cents.

Twenty-seven denominations reporting new church construction costs this year said $328,104,500, or 28.7 per cent of all local outlays, went for building. This expenditure was $30,253,612 below the amount for new church buildings recorded by 25 bodies for 1958.

Patriarch Athenagoras Testifies At Turkish Trial

YASSIADA, Turkey (RNS) — Ecumenical Patriarch Athenagoras defended here as true a letter he had written five years ago describing anti-Greek riots in Istanbul as having been prearranged. The letter was sent to ousted former Premier Adnan Menderes.

The Patriarch was called as a witness in the trial of the ex-Premier as well as of former President Celal Bayar and nine others who are charged with having fomented the demonstrations which the prosecutor said were aimed at stirring up Turkish enthusiasm in a dispute with the Greek government over Cyprus.

Patriarch Athenagoras did not directly accuse the Menderes regime of having done the planning. He testified that although his letter was true, he had "no personal information" of any plans for the riots, which occurred Sept. 6-7, 1955.

The military junta now ruling Turkey is trying 528 mem-

bers of the Menderes regime for various crimes against the State. The Patriarch made a boat trip to Yassiada Island from his residence in Istanbul to appear at the hearings.

Orthodox Prelate To Testify In Deportation Case

WASHINGTON, D.C. (RNS) — A Federal judge has authorized the questioning of Archbishop Iakovos, spiritual head of the Greek Orthodox Church in North and South America, in connection with an immigration case.

Judge George L. Hart, Jr., said the Archbishop may be questioned in New York by government attorneys in connection with deportation proceedings against William (Big Bill) Lias, Wheeling, W. Va., gambling and race track figure.

The questioning will concern practices of the Greek Orthodox Church in issuing baptismal certificates.

Mr. Lias, whose Wheeling Downs racerack was seized and sold by the government in partial satisfaction of a $3 million income tax deficiency, contends that he was born in the United States in 1900 and has produced a baptismal certificate to prove it.

The government contends he was born in Greece, never became a naturalized citizens and, having been convicted of an offense involving moral turpitude, is a deportable alien. He was ordered deported in 1955 and the deportation was upheld on appeal, but a new trial has now been granted him in Federal court here.

Validity of the baptismal certificate is challenged by the government on the ground that the priest who signed it was shown by church records in Greece to have come to America in 1906. Mr. Lias' attorneys replied that their client was baptized in 1900 by a lay minister who served the small Orthodox community in Wheeling but who was not authorized to administer valid baptism and that the priest signed it six years later to make it official in the eyes of the Church.

Supreme Court To Hear Belief In God Case

WASHINGTON, D.C. (RNS) — The U. S. Supreme Court has agreed to rule on the question whether a man must declare belief in God to be eligible to administer legal oaths.

In a brief order, the highest tribunal noted "probable jurisdiction" over an appeal filed by Roy R. Torcaso of Silver Springs, Md., an avowed atheist who was denied a notary public commission by Maryland because he would not swear that he believes in God.

He contends that the state by its action has established an illegal "religious test" for public office which is contrary to the U. S. Constitution.

Last June in ruling against Mr. Torcaso, the Maryland Court of Appeals said: "It seems clear under our constitution that disbelief in a Supreme Being, and the denial of any moral accountability for conduct, not only renders a person incompetent to hold public office, but to give testimony or serve as a juror."

The court said then it based its decision on Article 37 of the Maryland State Constitution which requires candidates for public office to declare a belief in God.

Mr. Torcaso's challenge on the constitutional issues involved is so broad that it may compel the Supreme Court to rule on the legality of the ancient practice of having witnesses in court swear to tell the truth "so help me God."

Ancient Wall Found At Jerusalem Monastery

JERUSALEM (RNS) — An ancient wall dating back to the reign of the Emperor Constntine was discovered during repairs at the Latin Catholic Monastery near the Church of the Holy Sepulchre here.

The discovery was reported by Archbishop Alberto Gori, Latin Rite Patriarch of Jerusalem, who later summoned French archaeological authorities. Governor Hassan Kateb of Jordan made a preliminary inspection of the findings.

Greek Orthodox Act Against Newspaper Evangelistic Messages

ATHENS (RNS) — Strong measures are being taken by the Holy Synod of the Greek Orthodox Church here to counteract what it calls the "heretical propaganda" of the Rev. Spiros Zodhiates of New York, general secretary of the American Mission to Greeks.

For the past two years, Mr. Zodhaites has been publishing an evangelistic message each week as a paid advertisement in some 100 Greek newspapers and magazines.

The Holy Synod is issuing an encyclical to the Greek people on Mr. Zodhaites and his alleged purposes—"he is a Protestant trying to make Protestants of the Greek."

A second encyclical—to the bishops—will propose that the Orthodox Church offer the newspapers and magazines the same amount of money Mr. Zodhaites pays for his messages to induce the publications either to drop his ads or print sermons written by Orthodox bishops.

In New York, Mr. Zodhaites expressed regret at the "hostility" shown by the Orthodox Church over his wish to be of spiritual and material help to the Greeks.

He said the synod's actions "stem from a spirit of insecurity and a misapprehension "that his purpose is to make Protestants of the Greek Orthodox, when it is simply to preach Christ and the Gospel of personal salvation on a non-sectarian basis."

Mr. Zodhaites noted that he writes his weekly messages on the very same Scripture passages read in all the Greek Orthodox churches each Sunday and that many of the Orthodox priests use his message as material for sermons. This, he said, shows that the Orthodox Church's objection is not to the messages' content, but simply to the fact that he is a Protestant.

News of the Parishes

(Continued from page 15)

Moses, Bonnie Mike, Eileen Toney, Darlene Moses, Barbara Assid, and Eugene Moses will be the Sheik and fan boys are Leslie Eazor and James Moses. Musicians are: David Moses, Derbecki; Mike Thomas, Moroccas; Ann Thomas, Tambourine and Joudet Haddad, Oudist.

The Ladies Society not to be outdone by our youthful members in civic affairs, took part in a United Nations program held at the YWCA October 24th. Dr. Mayo a missionary who has recently returned to this country after visiting 22 countries, was the guest speaker. Refreshments for the occassion were pastries from various countries. Nothing quite compared with the baklawa made and donated by our Ladies Society. God bless our bakers, they're tops.

As we prepare for Advent, highlighting our program is the Christ Child Festival parade which will take place in our city December 11th. The purpose of the parade is to put Christ back into Christmas in place of the much commercialized Santa Claus This year's parade is expected to outdo last years parade in which thirty-two churches of New Castle participated and was witnessed by at least 25,000 people.

By the time we meet again, the Christ child will have paid us another visit. Make sure the inn of your heart is ready to receive Him and the better world for which we hope and pray can only come true, when His will becomes our will. Welcome Him in your heart, He that is come to seek and to save. Celebrate the Christ Child's birth by keeping Christ in Christ-mas. The St. Elias parish extends to all wishes for a Blessed Christmas and a Holy prosperous New Year.

Church and Clergy Directory - 1961

Syrian Antiochian Orthodox Archdiocese of New York and North America

To the Clergy and Faithful of the Syrian Antiochian Archdiocese of New York and all North America:

Following are the church and the Canonical Clergy in good standing with the Archdiocese. You are requested not to have any other clergyman in your church nor to have communion with him nor to serve with him or receive any sacrament from him unless he has a written permit from the Archdiocese dated after November 23rd, 1960. Any other document of previous date has no more value.

Given at our Archdiocesan office in Brooklyn, N. Y., November 23rd, 1960. METROPOLITAN ANTONY

ARIZONA

Phoenix, St. George
4502 E. Indian School Rd.
Fr. Thomas Green

Fr. George Habib
2801 E. Pierson St.

CALIFORNIA

Los Angeles, St. Nick.
2308 W. 3rd St.
V. Rev. James Meena
254 So. Highland Ave.

Fr. John Reinhold
869 So. Mullen Ave.

Santa Ana, St. Luke
c/o 11871 Arroyo Dr.
Fr. John Pirozzi
13691 Linnert St.
Garden Grove, Calif.

San Francisco, St. Nick
Gugh St. at Green
Fr. Elias G. Karim
8 Hill Point Ave.

Fr. Ibrahim Corey
2979 - 20th Ave.

CANADA

Montreal, St. George
575 Jean Talon St. E.
Rt. Rev. Michael Shaheen

Montreal, St. Nick
80 Decastelnal St. E.
Fr. Theodore Ziton
11826 Frigon St.

Ottawa, Ont., St. Elijah
517 Maclaren St.
Fr. Emile Hanna

Toronto, Ont., St. George
11 Woodlawn Ave. W.
Rt. Rev. Gregory Abboud
1598A Bathurst - Apt. 114

CONNECTICUT

Bridgeport, St. Nick
5456 Park Ave.
Fr. Victor George

Danbury, St. George
93 Elm Street
Fr. George R. George

WASHINGTON, D.C.

St. George
16th & Webster Sts. West
Rt. Rev. John Nicholas
1634 Nicholson St. NW

Fr. Elias Dacy
1519 Webster St. NW

Fr. John Koury
4612 - 38th St. NW

FLORIDA

Miami, St. George
200 SW 8th Ave.
Fr. Michael Husson
405 SW 26th Rd.

Fr. Spiridon Dora
3 Santillane
Coral Gables, Fla.

Rt. Rev. Basil Seidaoui
30 SW 10th St., Miami

Fr. Abraham Zaine
306 E. 1st Ave.
Delray Beach, Fla.

GEORGIA

Atlanta, St. Elias
2045 Ponce de Leon NE
Fr. George Kazaka

ILLINOIS

Springfield, St. George
1527 So. 5th St.
Fr. Ignatius Preston

Spring, Valley, Ill.
St. George
211 E. Minnesota
Spring Valley
Fr. Michael Azkoul
222 E. Minnesota St.

INDIANA

Indianapolis, St. George
4020 No. Sherman Dr.
Fr. Joseph Shaheen

Michigan City, St. George
303 Grace St.

Terre Haute, St. George
1900 So. 4th St.

IOWA

Cedar Rapids, St. George
1202 - 10th St. SE
Very Rev. John Koury
1035 - 2nd Ave. SE

Cedar Rapids, St. John
600 - 7th St. SE
Fr. Nicholas Habeeb
622 - 6th St. SE

Sioux City, St. Thomas
1100 Jones St.
Fr. Paul Russell
2610 Jones St.

KANSAS

Wichita, St. George
Walnut at Texas
Rt. Rev. John Matthiesen
302 So. Handley

Wichita, St. Mary
344 So. Martinson St.

KENTUCKY

Louisville, St. Michael
432 E. Jefferson St.
Rt. Rev. Basil Kazan
2325 Carolina Ave.

MASSACHUSETTS

Boston, St. George
10 James St.
Rt. Rev. Ilyas Kurban

Boston, St. John
20 Museum Rd.
Very Rev. Paul Moses
30 Ridge Avenue
Newton Center, Mass.

Very Rev. A. Shaker
24 Vershire St.
West Roxbury, Mass.

Cambridge, St. Mary
8 Inman St.

Lowell, Mass., St. George
Fletcher & Bowers Sts.

Lawrence, St. George
8 Lowell St.
Fr. Nicholas Saikley
103 Pleasant St.
Methuen, Mass.

Norwood, St. George
Atwood Avenue
Fr. Nifon Abraham
17 Austin St.

Worcester, St. George
34 Wall St.
Rt. Rev. George Ghannam

Very Rev. C. Abou Adal
34 Wall St.

MEXICO

Mexico City, St. George
Tuxpan 30, Col. Roma Su
Fr. Zacariah Zacariah
Apartado #30114

St. George's Board
Aziz Musalem
Apartado #503

MICHIGAN

Detroit, St. George
2915 E. Grand Blvd.
Fr. Thomas Ruffin
15855 Lesure

Detroit, St. Mary
2504 Benitau
V. Rev. Benjamin Hoffiz
735 W. Chicago Blvd.

Flint, St. George
4056 Saginaw No.
Fr. Anthony Sakey
601 E. McClellan

Flint, Mich.
Rev. Deacon H. Romley
601 E. Bishop

Grand Rapids, St. George
334 La Gravy St. SE

Grand Rapids, St. Nick.
2145 Boston St. SE
Rt. Rev. Ellis Khouri
623 Griswold SE

Fr. John Mickel
751 Bates St. SE

Iron Mountain, St. Mary
309 W. "D" St.
Fr. Peter Lambert

Ironwood, St. Simon
229 E. Harding St.

MINNESOTA

St. Paul, St. George
444 Clinton Avenue
Very Rev. Easa Kanavati

MISSISSIPPI

Vicksburg, St. George
2709 So. Washington St.
Fr. Basil Karpelenia
114 Hillside Circle

V. Rev. Michael Baroudy
2027 Cherry St.

NEBRASKA

Kearney, St. George
1503 Avenue G.
Fr. Christopher Penning
27 West 27th Street

POSTMASTER — If addressee has removed or THE WORD is undeliverable for any reason, please return this issue with Form 3579. *Return postage guaranteed.*
THE WORD, Editorial Office
239 85th St., Brooklyn 9, N. Y.

Omaha, St. Mary
5215 Seward St.
Very Rev. Zacharia Nasr

NEW JERSEY

Englewood, St. Anthony
138 Palisades Ave.
Fr. Gabriel Ashie
260 Engles St.

Paterson, St. George
119 Carlisle Ave.
Very Rev. Michael Simon
113 Carlisle Ave.

NEW YORK

Albany, St. George
St. George Place
Fr. Nicholas Juerges
241 Morris St.

Batavia, N. Y.
Very Rev. Stephen Upson
53 Ellicott Avenue

Brooklyn, St. Mary
8100 Ridge Blvd.
Fr. Paul Schneirla
8005 Ridge Blvd.

Brooklyn, St. Nicholas Cathedral
355 State St.
Fr. Wakeem Dalack
60 - 92nd Street
Fr. Athanasius Emmert
145 Henry St.

Rt. Rev. Ananias Kassab
35 Oliver Street

Buffalo, N. Y.
Brophy, Fr. David
726 La Salle Avenue
Fr. Philip Giffin
726 La Salle Avenue

Geneva, St. Michael
98 Genessee St.
Fr. Gregory Rowley
35 Oak St.

Niagara Falls, St. George
1720 - 13th St.
Fr. Gabriel Salhany
Deacon George Aswad
1720 - 13th Street

South Glens Falls, St. Geo.
55 Main Street

Syracuse, St. Elias
241 W. Lafayette Ave.
Fr. Gregory Reynolds
207 W. Lafayette Ave.

Fr. George Karim
521 Pleasant St.
Manlius, N. Y.

Utica, St. George
613 Blandina St.
Rt. Rev. David Cassis

OHIO

Akron, St. George
1007 So. Hawkins Ave.
Very Rev. N. Kobbs

Canton, St. George
1118 Cherry Ave. No.
Rt. Rev. Gabriel Samne
1312 Fulton Fd. NW

Cleveland, St. George
2587 W. 14th St.
Fr. Philip Saliba
5869 Lotusdale Dr.
Parma, Ohio

Fr. George Simon
3910 Robert Ave.
Cleveland, Ohio

Toledo, St. George
628 Elm Street

Toledo, St. Elias
1312 Huron St.
Fr. George Shaheen

Zanesville, Ohio
Very Rev. John G. Koury
44 So. 6th Street

OKLAHOMA

Oklahoma City, St. Elijah
16th & No. Pennsylvania
Fr. Gregory Ofiesh
2100 NW 17th St.
Very Rev. George Massad
1507 NW 19th St.

Tulsa, St. Anthony
8702 E. 14th Street
Fr. Louis A. Secabe

OREGON

Portland, St. George
3830 SE 62nd Avenue
Fr. George Harb
6405 SE Foster Rd.

PENNSYLVANIA

Allentown, St. George
1011 Catasaqua Ave.
Fr. Michael Stott
1042 Catasaqua Ave.

Altoona, St. George
809 Fifteenth St.
Fr. Michael Massabni

Bridgeville, St. George
Dewey Avenue
Fr. Abraham Abramtsov
1381 Pennsylvania Ave.

Brownsville, St. Ellien
506 Spring Avenue
Rt. Rev. A. Saliba

V. Rev. Elias Nader
1446 Ridge Ave.
Lakewood, Ohio

Greensburg, St. Michael
813 Highland Ave.
Fr. John Chromiak
518 Mt. Pleasant St.

Homestead, Penna.
Fr. Meletios Koury
2008 Maple St.

Johnstown, St. Mary
305 Chestnut St.
Fr. George Nasser
307 Chestnut St.

Monessen, St. Michael
533 Ninth Street
Fr. Samuel Makad
537 Ninth Street

New Castle, St. Elias
102 E. Reynolds St.
Fr. Alexander Curry

New Kensington,
St. George
1150 Leishman Avenue
Very Rev. Nicholas Ofiesh

Philadelphia, St. George
947 Federal St.
Fr. Antoun Khouri

Pittsburgh, St. George
3400 Dawson St.
Fr. Paul W. Romley

Wilkes-Barre, St. Mary
18 McGarragher St.
V. Rev. Herbert G. Nahas

RHODE ISLAND

Pawutcket, St. Mary
249 High Street
Fr. George Koury
551 Wallcott St.

TEXAS

Austin, St. Elias
11th & Natches
Fr. James Rottle
1406 Westover Rd.

Beaumont, St. Michael
3055 North Street
Fr. Michael Welborn

Very Rev. Nicholas Nahas
2305 Laurel Avenue

Fr. Gabriel Debes
1259 Long Street

El Paso, St. George
915 No. Florence
Fr. Nicholas Husson
3215 Polk Street

Houston, St. George
5311 Mercer W.
University Avenue
Fr. Thomas Skaff
3910 Portsmouth

WEST VIRGINIA

Beckley, St. Nicholas
211 So. Heber St.
Fr. George Simon

Charleston, St. George
223 Goshorn St.
V. Rev. Raphael Husson

Huntington, W.Va.
Fr. Michael Deeba
916 Ninth St. E.

WISCONSIN

LaCrosse, St. Elias
710 Copeland Avenue

* * * * *

ARCHDIOCESE TRUSTEES

Abdun-Nur, Dr. A. S.
3980 Royal Oak Place
Encino, Calif.

Abraham, John
545 King St., West
Toronto, Ont., Canada

Ameer, John
567 - 8th Street
Brooklyn, N.Y.

Farha, William
701 East 2nd St.
Wichita, Kansas

George, Rudolph
3410 George Ave.
Parma, Ohio

Laham, Monsour
941 West Roxbury Parkwa
Brookline, Mass.

Souaid, Moussa
600 St. Anne St.
St. Hyacinthe, Que., Can.

Shaheen, Nicholas H.
1338 Cleveland Ave., N.
Canton, Ohio

Ilyas, Dr. S. T.
194 Somerfield Drive
Homestead Park, Pa.

Schneirla, Fr. Paul, Sec'y
8005 Ridge Blvd.
Brooklyn, N.Y.

Khouri, Rt. Rev. Ellis,
Dean
623 Griswold SE
Grand Rapids, Mich.

Corey, Albert J.
Life Member
3695 W. River Rd.
Toledo, Ohio

Honorary Members

Farah, Jerry
1014 Maxine
Flint, Mich.

Shatilla, Alexander
15 Peronne Ave.
Outremont, Montreal, Ca

ARCHDIOCESE CHANCELLORS

Maykel, Albert
507 Main St.
Worcester, Mass.

Khouri, John G.
153 Lagrange St.
West Roxbury, Mass.

* * * * *

SOYO REGIONS

Hamati, Nicholas
Pres. N.A.
1007 Loxford Terrace
Silver Spring, Md.

SOYO Eastern Region
93 Elm Street
Danbury, Conn.

SOYO N. England Region
103 Pleasant St.
Methuen, Mass.

SOYO Midwest Region
2915 East Grand Blvd.
Detroit 2, Mich.

SOYO Southwest Region
302 So. Handley
Wichita, Kan.

SOYO Canadian Region
517 Maclaren St.
Ottawa, Ont., Canada

SOYO Western Region
254 So. Highland Ave.
Los Angeles, Calif.

* * * * *

REV. SUBDEACONS

Rev. George Corey
1519 Dixie St.
Charleston, W.Va.

Rev. Louis Mahshie
218 Hickock St.
Syracuse, N.Y.

Rev. Charles Abraham
5 Mchugh St.
South Glens Falls, N.Y.

Rados, George
842 Cherry NE
Canton, Ohio

Irvin, Michael

Campbell, Richard

Masood, Naseeb

Gabriel, Kenneth
c/o 537 E. 121st St.
New York, N.Y.